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IROQUOLAN COSMOLOGY

(FIRST PART)

BY

J. N. B. HEWITT

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IROQUOIAN COSMOLOGY

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INTRODUCTION

The term Iroquoian is derived from the name Iroquois, which, adapted from the Algonquian Indian language by the early French explorers, was applied originally to a group of five tribes then united in a permanent confederacy for offense and defense, and inhabiting the central and eastern portions of the region now comprised within the State of New York. Among other names they were called the Five Nations, and the League of the Iroquois, and, after their adoption of the Tuscaroras, in 1722, the Six Nations. These five tribes attained the zenith of their remarkable career during the latter part of the seventeenth century, when, by the exploitation of the fundamental principles of the constitution of their League, they dominated by force of arms the greater part of the watershed of the Great lakes. Never very numerous, they reached this commanding position by an incisive and unexcelled diplomacy, by an effective political organization founded on maternal blood relationship, both real and fictitious, and by an aptitude for coordinate political action, all due to a mentality superior to that of the surrounding tribes.

The sophiology—that is, the body of opinions—of a people such as the Iroquois is necessarily interesting and very abundant. It would be an almost interminable work to collect these opinions exhaustively and to publish them in a body, so in the accompanying texts only narratives relating to the genesis of things are included. The following comments may serve to aid the scholar who would study these narratives at first hand, giving him what the author regards as the most apparent viewpoints of their relators and originators:

It must not be overlooked that these texts represent largely the spoken language of to-day, conveying the modern thought of the people, although there are many survivals in both word and concept from older generations and past planes of thought. These archaisms

when encountered appear enigmatic and quaint, and are not understood by the uninformed. The relators themselves often do not know the signification of the terms they employ. The author has attempted, where it appeared needful, to reduce evident metaphors to statements of concrete things which gave rise originally to the figures of speech.

The attempts of a primitive people to give in the form of a narrative the origins and to expound the causes of things, the sum of which constitutes their philosophy, assume in time the form of cosmologic legends or myths. In these legends are stored the combined wisdom and speculations of their wise men, their ancients, their prophets, and their soothsayers.

By primitive man all motions and activities were interpreted as manifestations of life and will. Things animate and things inanimate were comprised in one heterogeneous class, sharing a common nature. All things, therefore, were thought to have life and to exercise will, whose behests were accomplished through *orenda*—that is, through magic power, reputed to be inherent in all things. Thus, all phenomena, all states, all changes, and all activity were interpreted as the results of the exercise of magic power directed by some controlling mind. The various beings and bodies and operations of environment were interpreted strictly in terms of the subjective self. Into the known world self was projected. The wind was the breath of some person. The lightning was the winking of some person's eyes. The generative or reproductive power in nature was personified, and life and growth were in the fostering care of this personage.

Upon the concepts evolved from their impressions of things and from their experience with the bodies of their environment rest the authority for men's doctrines and the reasons for their rites and ceremonies. Hence arises the great importance of recording, translating, and interpreting from the vernacular the legends constituting the cosmology of peoples still largely dominated by the thoughts peculiar to the cultural stage of imputative and self-centered reasoning. The great difficulty of accurately defining and interpreting the ideas of primitive man without a deep and detailed study and a close translation of the words embodying these ideas renders it imperative for their correct apprehension that they be carefully recorded in the vernacular, and that there be made not only a free but also a literal rendering of the record, in such wise that the highly subjective thought of barbaric man may be cast, so far as is possible, into the more objective phraseology of science and enlightenment. By this means it is possible to obtain a juster and more accurate comprehension and interpretation of the thoughts and conceptions underlying and interwoven with the cosmologic and other legends of primitive man than that obtained by the ordinary method of recording only a free and popular version of them.

A fact of great importance made evident in these texts is that anthropic persons, called man-beings in the accompanying translations, were, in Iroquoian thought, the primal beings. They were the first to exercise the functions and to experience the lot of their several kinds. Sometimes these first beings have been called the prototypes of the things of like kind which are to-day. Some of these beings were mere fictions, figures of speech made concrete and objective. They were not beasts, but they belonged to a rather vague class, of which man was the characteristic type. To speak with the logicians, no other deduction from the intension and the extension of the term *oñgwe*, man-being, appears sufficiently broad to set forth the true interpretation of the personages the narrative of whose lives and acts constitutes the subject matter of these texts. Among these primal beings may be named Daylight, Earthquake, Winter, Medicine, Wind, or Air, Life (germination), and Flower. So it seems evident from this fact that beast powers, the so-called beast gods, were not the first beings or chief actors at the beginning of time.

Beast gods appear later. In the development of Iroquoian thought, beasts and animals, plants and trees, rocks, and streams of water, having human or other effective attributes or properties in a paramount measure, were naturally regarded as the controllers of those attributes or properties, which could be made available by *orenda* or magic power. And thus began the reign of the beast gods, plant gods, tree gods, and their kind. The signification of the Iroquoian term usually rendered into English by the term "god" is "disposer," or "controller." This definition supplies the reason that the reputed controllers of the operations of nature received worship and prayers. To the Iroquois god and controller are synonymous terms.

From the very nature of the subject-matter and the slow acquirement of new ideas and development of concepts, the content of a cosmologic myth or legend must be the result of a gradual combination and readjustment of diverse materials, which, in the flux of time, are recast many times into new forms to satisfy the growing knowledge and wider experience and deeper research of the people among whom the myth is current. In different branches of a cognate group of peoples the old materials, the old ideas and concepts, modified by accultural influences and by new and alien ideas, may be combined and arranged in quite unlike forms, and hence arise varying versions of a cosmogonic legend. These different versions modify the thought contemporary with them, and are in turn still further changed by accultural influences and motives arising from the activities of the people. And in later times, when they no longer constitute the chief body of the philosophy of the people, these legends and stories concerning the causes and beginnings of things are called myths.

As has been suggested, the development of legend is not always internal, from the activities of the people dealing with the materials supplied by the legend itself, but often, and naturally, from alien material, from ideas and concepts consciously or unconsciously adopted from other peoples. And thus older forms and concepts, the ancient dogmas, are displaced or changed by accultural influences and by a more definite knowledge of nature acquired through a wider experience, a closer observation, and a more discriminating interpretation and apprehension of environing phenomena. Cosmologies, therefore, are composite, representing the accumulated explanations of many things by many generations in diverse times. The correct and fundamental analysis must therefore seek by a wide comparison of materials to separate the accultural from the autochthonous product. This analysis, however, can bring to light only such material as still exhibits by some marked token of incongruity its alien origin; for it is obvious that accultural matter in time becomes so thoroughly assimilated and recast that a more or less complete congruity is established between it and the cosmologic material with which it is joined, but to which it is, in fact, alien. Furthermore, where reason demands it, metaphor and personification must be reduced to concrete statements of objective facts upon which the original figurative expressions were founded; in short, the process resulting in metaphor and personification must be carefully retraced, so far as it may be possible so to do from the materials in hand.

It must not be overlooked that although these legends concerning the beginnings of things are usually called myths, creation stories, or cosmogonies, the terms myth and creation are, in fact, misnomers. In all of these narratives, except such as are of modern date, creation in the modern acceptance of the word is never signified, nor is it even conceived; and when these legends or narratives are called myths, it is because a full comprehension and a correct interpretation of them have to a large extent been lost or because they have been supplanted by more accurate knowledge, and they are related without a clear conception of what they were designed to signify, and rather from custom than as the source of the major portion of the customs and ceremonies and opinions in vogue among the people relating them.

Five different versions of the Iroquoian cosmology have been recorded by the author at different times from 1889 to 1900. Of these only three appear in the following pages, namely, one Onondaga, one Mohawk, and one Seneca legend.

The first text is an Onondaga version of the Iroquoian cosmology, obtained in 1889 on the Grand River reservation, Canada, from the late chief and fire-keeper, John Buck, of the Onondaga tribe. Afterward, in 1897, it was revised and somewhat enlarged by the aid of Mr Joshua Buck, a son of the first relator. It is not as long as the Mohawk

text printed herewith because the relator seemed averse to telling more than a brief outline of the legend. A version in the Onondaga, much longer and fuller than any herewith printed, has been recorded from the mouth of Chief John Arthur Gibson, and will be printed in a later report of the Bureau.

The second text is a Seneca version of the cosmologic legend, obtained in 1896 on the Cattaraugus reservation, in the western part of the State of New York, from the late Mr John Armstrong, of Seneca-Delaware-English mixed blood, an intelligent and conscientious annalist. Later, at various times, it was revised in this office with the assistance of Mr Andrew John.

The last text in order is a Mohawk version, obtained in 1896 and 1897 on the Grand River reservation in Canada from Mr Seth Newhouse, an intelligent and educated member of the Mohawk tribe.

In general outlines the legend, as related here, is identical with that found among all of the northern tribes of the Iroquoian stock of languages. It is told partly in the language of tradition and ceremony, which is formal, sometimes quaint, sometimes archaic, frequently mystical, and largely metaphorical. But the figures of speech are made concrete by the elementary thought of the Iroquois, and the metaphor is regarded as a fact.

Regarding the subject-matter of these texts, it may be said that it is in the main of aboriginal origin. The most marked post-Columbian modification is found in the portion relating to the formation of the physical bodies of man and of the animals and plants, in that relating to the idea of a hell, and in the adaptation of the rib story from the ancient Hebrew mythology in connection with the creation of woman. These alien elements are retained in the texts to show by concrete examples how such foreign material may be adopted and recast to conform to the requirements of its new setting. In the translation some of the quaintness of the original is retained, as well as some of its seeming tautology. No liberty, however, has been taken with the texts either in the way of emendation or addition or in rendering them into English. They are given exactly as related. It may possibly be objected that the interlinear and the free translations are too literal; but the aboriginal thought, however commonplace, figurative, poetical, is set forth as simply and with as strict a rendering of the original as the matter and thought contained in it permit. It is no ready task to embody in the language of enlightenment the thought of barbarism. The viewpoint of the one plane of thought differs much from that of the other.

The idea that the bodies of man and of the animals were created directly out of specific portions of the earth by Tharonhiawakon^a is a comparatively modern and erroneous interpretation of the original

^a "He grasps the sky by memory."

concept. The error is due largely to the influence of the declaration of like import in the Semitic mythology, found in the Hebrew Scriptures, the figurative character of which is usually not apprehended. The thought originally expressed by the ancient teachers of the Iroquoian and other barbaric peoples was that the earth through the life, or life power, innate and immanent in its substance—the life personated by Tharonhiawakon^a—by feeding itself to them produces plants and fruits and vegetables which serve as food for birds and animals, all which in their turn become food for men, a process whereby the life of the earth is transmuted into that of man and of all living things. Hence, the Iroquois consistently say, in addressing the earth, “Eithinoha,” “our Mother.” Thus in 1896 the author’s late friend, Mr David Stephens, a grave Seneca priest and philosopher, declared to him that the earth or ground is living matter, and that the tender plantlet of the bean and the sprouting germ of the corn nestling therein receive through their delicate rootlets the life substance from the earth; that, thus, the earth indeed feeds itself to them; that, since what is supplied to them is living matter, life in them is produced and conserved, and that as food the ripened corn and bean and their kinds, thus produced, create and develop the life of man and of all living things. Hence it is seen that only in this metaphorical manner Tharonhiawakon, the personified life immanent in the matter of the earth, creates daily, and did in the beginning of time create man and all living things out of the earth. But the fiat creation of man and things from nothing or from definite portions of clay or earth, as the potter makes pottery, never is involved in the earliest known conceptions of the beginning of things. In the quaint protology, or science of first things, of the Iroquois things are derived from things through transformation and evolution. The manner in which the earth or dry land itself was formed, as detailed in the Onondaga and the Mohawk texts, is an apt example of this statement.

Another misapprehended figure of speech is expressed in the popular dogma of the virgin, or parthenogenetic, conception, which in this, as in other cosmologies, affects one of the chief persons. This is, however, a metaphor as old as the earliest philosophies of man. And some of the most beautiful and touching thoughts and activities of both barbaric and enlightened man rest on the too literal acceptance of the figurative statement of a great fact of life, attested by all human experience, namely, that breath (spirit, air, wind, atmos, atman) is the principle of life and feeling, and that without it there can be no manifestation of life. This is the key to the riddle of the virgin, or parthenogenetic, conception. It is made very clear in the

^a He is also called Odendonnia, Sprout, or Sapling, and Ioskaha, having apparently the same meaning.

Onondaga version. The fact and the idea are matters of experience in all times and in all lands.

While in general outlines and in the sum of incidents comprised in them the several versions of the cosmologic story of the Iroquois substantially accord, there are nevertheless marked divergences in both structure and matter, which in time, by further development from accultural and other potent causes, would necessarily cause them to be regarded as quite different legends in source and meaning; and this emphasizes the great and fundamental fact that all legends are the gradual result of combination from many sources by many minds in many generations.

Most of the characteristic incidents related in these legends are widely prevalent over the American continent, occurring among peoples speaking tongues of widely different linguistic stocks and dwelling in widely separated habitats. It should not be assumed that these coincidences are indubitably due to accultural influences, but rather that they indicate universality of the natural phenomena from which the incidents embodied are drawn. Among these coincidences may be mentioned that of the seclusion of the members of the animal world in a vast cavern by one of the chief characters of the legends, Winter, the man-being of frosts and snow and ice. This episode evidently portrays the annual hibernation of the animals and insects and the migration of the birds caused by the winter power, which is called Tawiskaron by the Mohawks,^a Ohañ by the Onondagas, and Othäkwenda' by the Senecas.

The author desires to acknowledge his many obligations to the officers and staff of the Bureau of American Ethnology for most kindly advice, wise counsel, and many valuable suggestions, especially to the late Director, Major John Wesley Powell; to Professor W. J. McGee, formerly Ethnologist in Charge; to Professor William Henry Holmes, the present Chief of the Bureau, and to Herbert Spencer Wood, editor, who has also kindly performed the irksome task of correcting the proofs of the texts and translations while they were passing through the press.

Alphabet and abbreviations

a	as in far, father; Gm. haben; Sp. ramo.
ā	the same sound prolonged.
ä	as in what; Gm. man.
â	as in hat, man.
ã	the same sound prolonged.

^aThe Mohawk epithet is commonly interpreted "flint," but its literal and original meaning is "crystal-clad" or "ice-clad," the two significations being normal, as crystal, flint and ice have a similar aspect and fracture. The original denotation is singularly appropriate for Winter. The last two names do not connote ice, but simply denote flint.

- â as in law, all; Fr. o in or.
 ai as in aisle, as i in pine, find; Gm. Hain.
 au as ou in out, as ow in how; Gm. haus; Sp. auto.
 e as sh in shall; Gm. sch in schellen; Fr. ch in charmer.
 ç as th in health.
 d pronounced with the tip of the tongue touching the upper teeth
 as in enunciating the English th; this is the only sound of d
 in this language.
 e as in they; Gm. Dehnung; Fr. né; Sp. qué.
 ě as in then, met; Gm. denn; Fr. sienne; Sp. comen.
 f as in waif.
 g as in gíg; Gm. geben; Fr. goût; Sp. gozar.
 h as in has, he; Gm. haben.
 i as in pique, machine.
 ī the same sound prolonged.
 ĩ as in pick, pit.
 k as in kick.
 n as in nun, run.
 ñ as ng in sing, ring.
 o as in note, vote.
 q as ch in Gm. ich.
 r slightly trilled; but in Mohawk it closely approximates an l
 sound.
 s as in sop, see.
 t pronounced with the tip of the tongue touching the upper teeth
 as in enunciating the English th; this is the only sound of t
 in this language.
 n as in rule; Gm. du; Fr. ou in doux; Sp. uno.
 ñ as in rut, shut.
 w as in wit, witch.
 y as in yes, yet.
 dj as j in judge.
 hw as wh in what.
 te as ch in church.
ⁿ marks nasalized vowels, thus, eⁿ, oⁿ, aiⁿ, ěⁿ, āⁿ.
[‘] indicates an aspiration or soft emission of breath, which is initial
 or final, thus, ‘h, ě[‘], o[‘].
^ˆ marks a sudden closure of the glottis, preceding or following a
 sound, thus, ‘a, o^ˆ, ā^ˆ, ā^{nˆ}.
^ˆ marks the accented syllable of every word.
 th in this combination t and h are always pronounced separately.

In the literal (interlinear) translation the following abbreviations denoting gender have been used: z.=zoic; anthr.=anthropic; m.=masculine; fem.=feminine; indef.=indefinite.

AN ONONDAGA VERSION

THE MANNER IN WHICH IT ESTABLISHED ITSELF, IN WHICH IT FORMED ITSELF, IN WHICH, IN ANCIENT TIME, IT CAME ABOUT THAT THE EARTH BECAME EXTANT

He who was my grandfather was wont to relate that, verily, he had heard the legend as it was customarily told by five generations of grandsires, and this is what he himself was in the habit of telling. He customarily said: Man-beings dwell in the sky, on the farther side of the visible sky [the ground separating this from the world above it].

TCA' DEDIODIEÄ'DA'GWI'	TCA' DEIO'DEÄDÄ'T	TCA' WÄ'WADOÄ'NÄ'	1		
THE WHERE	THEREFROM IT EMPLOYED THEREFOR	THE IT WAS ESTABLISHED WHERE	THE IT ITSELF FORMED		
TCA' IOÄ'HWEÄDÄÄ'DE'	WÄ'WÄ'DOÄ'	NE' OÜ'HWAGÄ'IOÄ'	2		
THE WHERE	IT EARTH EXTANT IS	IT CAME TO BE	THE IT MATTER (IS) ANCIENT.		
Ksodä'hä'-gö ⁿ 'hä',	hwi'ks	nwä'hoñdä'di'sä'	tea' hodikstöñä'-	3	
My grand-father	was,	five	so many they matured the where	they ancient	
gö ⁿ 'hä' nā'ie' ne'	hoñthoä'hä'gwa' ne'	hi'ia' gō ^{ns}	hothoñ'de'	4	
were	that (it is) the	they it tell did habitually	the verily custom-arily	he it heard	
tea' ni'hadii'ho'dö ⁿ .	nā'ie' ne'	hao ⁿ 'hwä'	o ⁿ 'kö ⁿ	bathoä'	5
the where	such their relation is; kind of,	that (it is) the	he himself	next in order	he it tell
'hä'gwa',	l'ha'dö ⁿ k	gō ^{ns} : Eñä'gee'	ne' oñ'gwe' "	gao ⁿ hi. gōñ'wä'	6
did.	He it said habitually;	They abide	the man being	it sky in	

"The classic conceptual term öñgwe', having no discernable grammatic affix, is what grammarians call a primitive word, and has both a singular and a collective denotation. It signifies "man kind, man, human beings; a human being, a person." But its original meaning was "man-being" or "primal being," which signified collectively those beings who preceded man in existence and exceeded him in wisdom and effective power, the personified bodies and elements of nature, the gods and demigods of later myth and legend, who were endowed by an imputative mode of reasoning with anthropic form and attributes additional to those normally characteristic of the particular bodies or elements that they represented. But, after the recognition of man as a species different from all others, consequent upon wider human experience and more exact knowledge, and after these had pushed back from the immediate fireside and community most of the reified fictions of savage mentation, a time came when it became needful to distinguish between the man-being, a human being, and the man-being, a reified personification of a body or element of nature; in short, to distinguish between what human experience had found to be "real, genuine, native," and what was the converse. Hence, the limiting term öñwe', signifying "native, real, genuine, original," was combined with öñgwe', thus forming öñgwe-öñwe', which signifies "native, real, or genuine man-being," hence, "man, human being." But after the advent of trans-Atlantic peoples the antithesis was transferred unconsciously from the "primal being," or "man-being," the reified concepts of myth and legend, to "white human being," denotive of any trans-Atlantic person. So, in this legend, when applied to times previous to the advent of man the word öñgwe' usually denotes a man-being that is a personification, one of the gods of the myths, one of that vague class of primal beings of which man was regarded by Iroquoian and other sages as a characteristic type.

The lodges they severally possess are customarily long. In the end of the lodges there are spread out strips of rough bark whereon lie the several mats (beds). There it is that, verily, all pass the night.

Early in the morning the warriors are in the habit of going to hunt and, as is their custom, they return every evening.

In that place there lived two persons, both down-fended, and both persons of worth. Verily, one of these persons was a woman-being, a person of worth, and down-fended; besides her there was a man-being, a person of worth, and down-fended.

In the end of the lodge there was a doorway. On the one side of it the woman-being abode, and on the other side of it the man-being abode.

- | | | | | | | | |
|----|--|-------------------------------------|--|--|--|---|------------|
| 1 | si' ¹ | hāgwā'dī' | tea' | ga ⁿ 'hiā'de'. | Gano ⁿ 'se'djī's | gē ⁿ 's | tea' |
| | far | side of it | the | it sky is | It lodge long | custom- | the |
| | yonder | | where | extant. | plurally (are) | arily | where |
| 2 | hodino ⁿ 'sāiē ⁿ 'do ⁿ '. | Tea' | heiotno ⁿ 'so ⁿ 'kdā' | ne'tho' | gē ⁿ 'sowāiē ⁿ dā'die' | | |
| | they lodge have | The | there it lodge ends | there | it rough bark is | | |
| | plurally. | where | | | spread along | | |
| 3 | tea' | ne'tho' | ganakdāge'hē ⁿ do ⁿ '. | Ne'tho' | hi'ia' | gagwe'gī' | |
| | the | there | it mat lay plurally. | There | verily, | it all | |
| | where | | | | | (entire) | |
| 4 | bo ⁿ no ⁿ 'hwe'sthā'. | | | | | | |
| | they (m.) stay over | | | | | | |
| | night. | | | | | | |
| 5 | Nā'ie' | ne' | hē ⁿ 'ge'djik | ho ⁿ 'dē ⁿ dio ⁿ 'gwā's | ne' | hodi'sgē ⁿ 'āge'dā' | |
| | That | the | early in the | hence they depart | the | they (are) warriors | |
| | (it is) | | morning | repeatedly | | (mat-bearers), | |
| 6 | ho ⁿ dowā'thā' | gē ⁿ 's. | Shadi'io'k | o'ga'ho'k | gē ⁿ 's. | | |
| | they go to hunt | custom- | They returned | evening after | custom- | | |
| | habitually | arily. | home habitually | evening | arily. | | |
| 7 | Nā'ie' | ne' | ne'tho' | de'hi ⁿ 'dē ⁿ '. | de'hiā'dāge'. | de'hi ⁿ noā'do ⁿ ' ^a | |
| | That | the | there | they (m.) two | they (m.) two | they (m.) two are | |
| | (it is) | | | abode, | are persons, | down-fended, | |
| 8 | de'hiā'dano'wē ⁿ '. | Nā'ie' | ne' | hi'ia' | te'ieia'dādā' | ago ⁿ 'gwe' | |
| | they (m.) two are per- | That | the | verily | she is one | she man- | |
| | sons of worth. | (it is) | | | person | being (is) | |
| 9 | e'dē ⁿ '. | eā'dāno'wē ⁿ '. | de'ienoā'do ⁿ '. | 'a'so ⁿ ' | ne' | shāiā'dādā' | |
| | she | she is a person of | she (is) | still, | the | he one person | |
| | abides, | worth, | down-fended; | | | (is) | |
| 10 | ho ⁿ 'gwe' | hē ⁿ 'dē ⁿ '. | hāiā'dāno'wē ⁿ '. | de'hanōā'do ⁿ '. | | | |
| | he man- | he abides, | he is a person of | he (is) | | | |
| | being (is) | | worth, | down-fended. | | | |
| 11 | Tea' | heiotno ⁿ 'so'kdā' | ne'tho' | ga ⁿ 'hoga'hē ⁿ 'dā'. | Sgagā'dī' | | |
| | The | there it lodge ends | there | it is doorway. | One side | | |
| | where | | | | on | | |
| 12 | hagwā'dī' | ne'tho' | e'dē ⁿ ' | ne' | ago ⁿ 'gwe'. | sgagā'dī' | hagwā'dī' |
| | side of it | there | she | the | she man- | one side | side of it |
| | | | abides | | being (is); | on | |
| 13 | ne'tho' | ne' | na' | ne' | ho ⁿ 'gwe' | hē ⁿ 'dē ⁿ '. | |
| | there | the | that one | the | he man- | | |
| | | that | that | | being (is) | | |
| | | | | | he abides. | | |

^aDown-fended. This compound approximately describes a feature characteristic of a primitive Iroquoian custom, which required that certain children should be strictly hidden from the sight of all persons save a trustee until they reached the age of puberty. The better to guard the ward from access the down of the cat-tail flag was carefully scattered about the place of concealment, so that no person could pass into the forbidden place without first disturbing the down and so indicating invasion of the guarded precinct; hence, it is proposed to apply a literal rendering of the Iroquoian term "down-fended" to a person so concealed. Persons so hidden were regarded as uncanny and as endowed with an unusual measure of *orenda*, or magic potency.

Sometime afterward, then, this came to pass. As soon as all the man-beings had severally departed this woman-being came forth and went thither and, moreover, arrived at the place where the man-being abode, and she carried a comb with her. She said: "Do thou arise; let me disentangle thy hair." Now, verily, he arose, and then, moreover, she disentangled his hair, and straightened it out. It continued in this manner day after day.

Sometime afterward her kindred were surprised. It seems that the life of the maiden was now changed. Day after day it became more and more manifest that now she would give birth to a child. Now, moreover, her mother, the ancient one, became aware of it. Then, verily, she questioned her, saying to the maiden: "Moreover, what manner of person is to be joint parent with thee?" The maiden said

Gaiñ'gwā'	nwā'oñni'she'	o'nē ⁿ	tho'nē ⁿ	nwā'awē ⁿ 'hā'	Ganio'	1	
Some (time)	so (long) it lasted	now	thus (there)	so it came to pass,	so soon as		
gagwe'gī'	wā'hoñ'dēñdioñ'gwā'	o'nē ⁿ	dagaiaḡē ⁿ 'nhā'	nēñ'gē ⁿ		2	
it all (entire)	they departed plurally	now	thence she (z.) came forth	this (it is)			
ne''	agoñ'gwe'	ne'tho'	nhwā'we'	ne'tho' dī'	hwā'gā'io ⁿ	3	
the	she man-being (is)	there	thither she (z.) went	there besides	there she (z.) arrived		
tea''	noñ'we'	hā ⁿ 'dēñ'	ne''	hēñ'gwe'	nā'ie'	ne''	4
the where	the place	he is (abides)	the	he man-being (is)	that (it is)	the she it bearing is	
guna'dā'	Wā'gē ⁿ 'hēñ':	Satgē ⁿ 'hā'	Dagoñio'dai'siā'	O'nē ⁿ		5	
it comb (is).	She (z.) said;	"Do thou arise,	Let me dress thy hair."	Now,			
hi'ia'	da'hatgē ⁿ 'hā'	tho'ge'	o'nē ⁿ	dī'	hi'ia'	wā'thoio'dai'siā'	6
of course,	thence he did arise,	at that (time)	now,	besides,	of course,	she his hair did dress,	
wā'tgaga'teā'	ne''	hoge'a'	Nā'ie'	ne''	o'hē ⁿ 'sēñk	ne'tho'	7
she (z.) it untangled	the	his hair (it is),	That (it is)	the	day after day	there	
ni'io't.							8
so it continued to be.							
Gaiñ'gwā'	nwā'oñni'she'	o'nē ⁿ	wā'hoñdieñ'hā'	gwā'	ne''	9	
Some time	so (long) it lasted	now	they were surprised	seemingly	the		
agañgwe'dā'	tea''	o'ia'	o'nē ⁿ	ni'io't	tea''	ago'n'he'	10
her people	the where	other (it is)	now	so it is	the where	she lives (is alive)	
eksā'go'nā'	Tea''	o'hē ⁿ 'sēñk	heiotgōñdā'gwi'	dā'io'tgē ⁿ 'i'ha'die'		11	
she maid (large child).	The where	day after day	it is unceasing	thence it becomes manifest more and more			
tea''	oiñ'det	o'nē ⁿ	tea''	ē ⁿ ioñiāieñdā'nhā'	O'nē ⁿ	dī'	12
the where	it is knowable	now	the where	she (z.) child will have.	Now,	besides,	
wā'oñtō'kā'	ne''	gok'stēñ'a'	Tho'ge'	o'nē ⁿ	hi'ia'	wā'oñdadei'	13
she it noticed	the	she elder one (is),	At that (time)	now,	of course,	she her questioned	
hwanēñ'do ⁿ	ne''	eksā'go'nā'	wā'ā'hēñ':	Soñ'	dī'	noñwa'	14
repeatedly	the	she maid (large child)	she it said;	"Who	besides	kind of	
ho'dē ⁿ	djiade'do ⁿ 'ne'?	Hiā'	stē ⁿ	de'aga'wē ⁿ	ne''	eksā'go'nā'	15
thing	ye two are going to have offspring?"	Not (it is)	anything	she it said	the	she maid (large child).	

nothing in reply. So, now, at that time, the man-being noticed that he began to be ill. For some time it continued thus, when, verily, his mother came to the place where he lay. She said: "Where is the place wherein thou art ill?" Then the man-being said in reply: "Oh, my mother! I will now tell thee that I, alas, am about to die." And his mother replied, saying: "What manner of thing is meant by thy saying 'I shall die?'"

It is said that they who dwelt there did not know what it is for one to say "I shall die." And the reason of it was that no one living there on the sky had ever theretofore died. At that time he said: "And, verily, this will come to pass when I die: My life will go forth. Moreover, my body will become cold. Oh, my

- | | | | | | | | | |
|----|-----------------------------|----------------------|------------------------------|----------------------------|-----------------------|------------------------------------|---------------------------|------------------------|
| 1 | Da', | tho'gē | o'nēn | ne' | hēn'gwe | wā'hatdo'kā | tea' | o'nēn |
| | so | at that
(time) | now | the | he man-
being (is) | he it noticed | the
where | now |
| 2 | wā'hono' | hwāk'dēn | | Gaiñ'gwā | nwā'oñm'she | ne'tho | ní'io't | |
| | he became ill. | | | Some (time) | so (long) it lasted | there | so it is | |
| 3 | o'nēn | hī'ia' | ne' | hono'hā | ne'tho | wā'e'io'n | tea' | noñ'we |
| | now, | of course,
verily | the | his mother | there | she arrived | the
where | the place |
| 4 | hēnda'gā | Wā'a'hēn: | | Gaiñ' | noñ'we | nisano'hwāk'dāñ'? | | |
| | he lay, | She it said: | | "Where (is) | the place | so it thee pain (illness) causes?" | | |
| 5 | O'nēn | ne' | hēn'gwe | nī'hā'wēn: | | Ageno'hā, | o'nēn | ē ⁿ goñia- |
| | Now | the | he man-
being (is) | so he replied: | | "Oh, my mother, | now | I thee it
will tell |
| 6 | tho'ie'n | nā'ie | ne' | nī'ā | gi'heio'n'sē | Nā'ie | ne' | gā'wēn |
| | that
(it is) | the | | I per-
sonally | I am going to die." | That
(it is) | the | she it has
said |
| 7 | ne' | hono'hā | wā'a'hēn: | | Ho't | noñwā'ho'dēn | gēñ'dā | tea' |
| | the | his mother, | she it said: | | "What
(is it) | kind of thing | it signifies | the
where |
| 8 | i'sā'do'k: | | Ē ⁿ gi'he'ia'? | | | | | |
| | thou it art
saying: | | "I will die?" | | | | | |
| 9 | Nā'ie | ne' | ia'kēn | tea' | hadina'gee | hiia' | de'haditiēnde'i' | |
| | That
(it is) | the, | it is said, | the
where | they (m.) dwell | not | they it know | |
| 10 | ne' | soñ' | noñwā'ho'dēn | āia'hēn: | | Ē ⁿ gi'he'ia'. | Nā'ie | gāi- |
| | the | what
(who) | kind of thing
(it is) | one it should
say: | | "I will die." | That
(it is) | it |
| 11 | hoñniā'hā | ne' | hiia' | hwēñ'do | de'agawā'n'he'io'n | tea' | hadina'gee | |
| | it causes
(makes matter) | the | not
(it is) | ever | one has died | the
where | they (m.) dwell | |
| 12 | ne' | ne'tho | gao'hiā'ge | | O'nēn | hi'ia' | tho'ge | wā'hēn'hēn: |
| | the | there | it sky on. | | Now, | of
course, | at that
time, | he it said: |
| 13 | Nā'ie | ne' | tho'nēn | nēñawā'n'hā | ne' | o'nēn | ē ⁿ gi'he'ia'. | |
| | "That
(it is) | the | here
(this way) | so it will come to
pass | the | now
(when) | I will die. | |
| 14 | Nā'ie | ne' | ē ⁿ gāiagē'n'nhā' | ne' | agadon'he'sā. | Ē ⁿ ganā'no'sdā | | |
| | That
(it is) | the | it will go out | the | my life
(hifhood). | It will become cold | | |
| 15 | dī' | ne' | giā'dī'ge | Ageno'hā | tho'nēn | nē'n'sicā' | ne' | kgā- |
| | be-
sides | the | my body on. | My mother, | this way | so thou it wilt
do | the | my |

mother! thus shalt thou do on my eyes; Thou must lay both thy hands on both sides. And, moreover, thou must keep thy eyes fixed thereon when thou thinkest that now he is [I am] nearly dead. So soon as thou seest that my breathing is being made to become less, then, and not till then, must thou think that now it is that he is about to die. And then, moreover, thou wilt place thy two hands on both my eyes. Now, I shall tell thee another thing. Ye must make a burial-case. When ye finish the task of making it, then, moreover, ye must place my body therein, and, moreover, ye must lay it up in a high place."

Now, verily, she, the ancient one, had her eyes fixed on him. So soon as she believed that now he was about to die, she placed both her hands on his eyes. Just so soon as she did this she began to weep. Moreover, all those who abode in the lodge were also affected in the same way; they all wept. Sometime after he had died they set

hi'ge'. eyes on.	Dē ⁿ ·sē ⁿ ·niā'·hēn' Thou thy two hands on (them) wilt lay	dedjao ⁿ ·'gwī'. on both sides.	Ne''tho'. There	dī' besides	ne ⁿ ·skā'·hā'k there it thy eyes will be on	1		
ne'' the	o'ne ⁿ · now	ē ⁿ ·se'·ā' thou wilt decide	o'ne ⁿ · now	tho'·hā' almost	ē ⁿ ·gī'·he'·iā'. I will die,	Ganio'' So soon as	ē ⁿ ·satgat'- thou it wilt	2
hwā' see	tea' the where	gadoñ'ie's I am breath- ing	dē ⁿ ·diosthwā'·dī'·hā'die' it will continue to grow less	o'ne ⁿ · now	ha'·sā' just then	ē ⁿ ·se'·ā' thou wilt decide	3	
o'ne ⁿ ·-khe ⁿ ·' now is it	tho'·hā' nearly	ē ⁿ ·hē ⁿ ·he'·iā'. he will die,	O'ne ⁿ · Now	dī' besides	kgā'·hī'·ge'. my eyes on	dē ⁿ · thou	4	
sē ⁿ ·niā'·hēn' thy two hands on (them) wilt lay	dedjao ⁿ ·'gwī'. on both sides.	O'ne ⁿ · Now	o'·iā' it is other	ē ⁿ ·goñiatho'·iē ⁿ ·. will I thee tell it.	Na'ie' That (it is)	5		
ne'' the	ē ⁿ ·swa'·soñ'·niā' will ye it make	ne'' the	ga'·ho ⁿ ·'sā'. it case (burial-case).	Ne'' The	o'ne ⁿ · now	ē ⁿ ·swadiē ⁿ mo'·kde ⁿ · will ye task finish	6	
ne''tho'. there	dī' be- sides	ē ⁿ ·sgwāiā'doñ'dak. ye my body will incase,	he'·tkē ⁿ ·' up high	dī' be- sides	ē ⁿ ·swa'·hēn'·" ye it will up-lay."	7		
O'ne ⁿ · Now	ne'' the	gok'·steñ'·ā'. she elder one (is)	ne''tho'. there.	hī'·iā' verily,	dē'·hogā'·hā'. she(z.) had her eyes on him.	Ganio'' So soon as	8	
wā'ēñā'' she de- cided	o'ne ⁿ · now,	hī'·iā' verily,	tho'·hā' nearly	a'hē ⁿ ·he'·iā'. he would die,	tho'·ge' at that (time)	o'ne ⁿ · now	9	
wā'dio ⁿ ·niā'·hēn' she laid her two hands on them	ne'' the	haga'·hī'·ge'. his eyes on.	Agwa's Very	ganio'' so soon as	ne''tho' thus	10		
nwā'ēie'·ā' so she it did	o'ne ⁿ · now	wā'dio ⁿ ·'shēñ't·hwā'. she wept.	Gagwe'·gī'. It all	dī' be- sides	tea' the where	nño ⁿ ·' so it (is) many	11	
gano ⁿ ·sgoñ'·wā' it lodge in	e'·dēñ' they (in- def.) abode	ne''tho'. there	o'' too	nwā'awē ⁿ ·'hā'. so it came to pass,	wā'dio ⁿ ·'shēñ't·hwā' they (undef.) plurally	12		
ā'·ho ⁿ · wept	gagwe'·gī'. it all.	Gaiñ'·gwā' Some (time)	nwā'·oñi'·she' so it lasted	hawā ⁿ ·he'·io ⁿ · he is dead	o'ne ⁿ · now	13		

themselves to work, making a burial-case. Moreover, so soon as they had finished their task they placed his body therein, and also laid it up in a high place.

Sometime after they had laid the burial-case in the high place, the maiden, now a woman-being, gave birth to a child, which was a female, a woman-being. Then the ancient one [elder one, the mother of the maiden] said: "Moreover, what manner of person is the father of the child?" The maiden said nothing in reply.

The girl child grew rapidly in size. It was not long after this that the girl child was running about. Suddenly, it seems, the girl child began to weep. It was impossible to stop her. Five are the number of days, it is said, that the girl child continued to weep. Then the elder one [her grandmother] said: "Do ye show her the burial-case lying there in the high place." Now, verily, they carried

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|----|---------------------------------|-------------------------------|-------------------------------|--------------------------------|---------------------------------------|---------------------------------------|
| 1 | wā'hodiiō'dē ⁿ 'hā', | wā'hadi'son'niā | ne' | ga'ho ⁿ 'sā', | Gaiio' | dī' |
| | they (m.) worked, | they (m.) it made | the | it case (burial-case), | So soon as | be-sides |
| 2 | o'nē ⁿ | wā'hōndiēēno'kdē ⁿ | o'nē ⁿ | ne'tho' | wā'hoñwāiā'don'dak, | |
| | now | they (their) task finished | now | there | they his body incensed, | |
| 3 | he'tkē ⁿ | o'mī | wā'hadi'hēñ. | | | |
| | up high | also | they (m.) it up-laid. | | | |
| 4 | Gaiñ'gwā | nwā'ōññi'she' | ne' | he'tkē ⁿ | he'hodī'hā' | o'nē ⁿ |
| | Some (time) | so (long) it lasted | the | up high | they it had up-laid | now |
| 5 | tho'ge' | ne' | eksā'go'nā', | ne' | agoñ'gwe' | o'nē ⁿ , wā'agoksa' |
| | at that (time) | the | she maiden, | the | she man-being (is) | then, she became possessed |
| 6 | dāiēñdā'nubā', | e'hē ⁿ , | agoñ'gwe' | ne' | eksā'a', | Tho'ge' o'nē ⁿ |
| | of an infant | she (is) female | she (is) man-being | the | she infant (is). | At that (time) now |
| 7 | ne' | gok'stēñā' | wā'ā'hēñ': | Soñ' | dī' | noñwa'ho'dē ⁿ ne' |
| | the | she elder one | she it said: | "Who (is it), | be-sides | kind of person the |
| 8 | eksā'a' | ago'nī'hā'? | Hiiā' | stē ⁿ | de'aga'wēñ | ne' eksā'go'nā', |
| | she infant (is) | her father (it is)? | Not (it is) | any-thing | she it has said | the she maiden, (is) |
| 9 | Godi'sno'we' | tea' | gododī'ha'die' | ne' | eksā'a', | Hiiā' |
| | she grew rapidly | the where | she continued to grow in size | the | she infant (is). | Not (it is) |
| 10 | de'aoñnishe'i' | o'nē ⁿ | ne'tho' | eda'khe's | ne' | eksā'a', Diēñ'hā' |
| | it lasted (long) | now | at that place | she ran about | the | she infant. Suddenly |
| 11 | gwā' | o'nē ⁿ | ne' | eksā'a' | wā'o ⁿ 'sa'wē ⁿ | wā'dio ⁿ 'shēñ'hwā', Hiiā' |
| | it seems | now | the | she child | she began | she wept, Not (it is) |
| 12 | de'a'wet | āioññi'qhē ⁿ . | Hwī'ks | niwēñdāge' | iā'gē ⁿ . | deio ⁿ 'shēñt- |
| | it is possible | she it would stop. | Five | so many it day in number (is), | it is said, | she goes about |
| 13 | hwā'he's | ne' | eksā'a', | Tho'ge' | o'nē ⁿ | wā'ā'hēñ' ne' |
| | weeping | the | she child, (is) | At that (time) | now | she it said the |
| 14 | gok'stēñā': | "Echīnā'do ⁿ s | tea' | (ga'ho ⁿ 'sā'ā'hā'. | O'nē ⁿ | bi'ia' |
| | she elder one: | "Do ye it show to her | the where | there it case up-lies." | Now, | of course (verily), |

her person, and caused her to stand up high there. Then the girl child looked at it [the corpse], and then she ceased her weeping, and also she was pleased. It was a long time before they withdrew her; and it was not a long time before she again began to weep. Now, verily, they again carried her person, and, moreover, they caused her to stand there again. So, it continued thus, that, day after day, they were in the habit of carrying her, and causing her to stand there on the high place. It was not long before she by her own efforts was able to climb up to the place where lay the dead man-being. Thus it continued to be that she at all times went to view it.

Some time afterward it thus came to pass that she came down again bringing with her what was called an armlet, that being the kind of thing that the dead man-being had clasped about his arms, and, being of the wampum variety, it was, it is said, fine-looking.

wā' hodiā ⁿ de ⁿ ' hāwā	ne' tho'	he' tkē ⁿ	wā' diōndat de ⁿ ' sdā.	O' ne ⁿ	1		
they her person carried	there	up high	they (indef.) her caused to stand.	Now (it is)			
wā' ōntgat' hwā	ne'	eksā' ā:	tho' ge	o' ne ⁿ	wā' ōnī' qhē ⁿ	tea'	2
she it looked at	the	she child (is);	at that (time)	now	she it ceased	the where	
deio ⁿ ' shēnt' hwās,	wā' ōntēēnoñ' niā	o' nī.	Aōnī' she' i	o' ne ⁿ	3		
she is weeping.	she was pleased	also,	It lasted (long)	now			
sāiōndadiā' do ⁿ ' tkā.	Nā' ie	ne'	hiā'	de' aōnī' she' i	o' ne ⁿ	4	
again they her person withdrew.	That (it is)	the	not	it lasted (long)	now		
he'	doñsāio ⁿ ' shēnt' hwā.	O' ne ⁿ	hi' iā	sāshagodiā' de ⁿ ' hāwā.	5		
again	again she wept.	Now,	of course, verily,	again they her person carried,			
ne' tho'	di'	he' tkē ⁿ	wā' shagodi de ⁿ ' sdā.	O' ne ⁿ	ne' tho'	6	
there	besides	up high	they her caused to stand.	Now	there		
nī' io't	o' hē ⁿ ' sēnk	shagodiā' de ⁿ ' hāwās	he' tkē ⁿ	o' nī	shagodi-	7	
so it is	day after day	they her person carried customarily	up high	also	they her caused		
de ⁿ ' stbā.	Hiā'	de' aōnī' she' i	o' ne ⁿ	ga' o ⁿ ' hwā'	wā' ōndadie' nā-	8	
to stand.	Not	it lasted (long)	now	she herself	she herself helped to do it		
wā's	wā' eiā' thē ⁿ	tea'	noñ' we	tga' hā	ne'	hawē ⁿ ' he' io ⁿ .	9
her-self	she climbed up	the where	the place	there it up-lay	the	he is dead.	
Ne' tho'	nī' io't	ekdo ⁿ ' ne's	dliot' goñt.	10			
There	so it is	she it customarily went to see	at all times.				
Gaiñ' gwā	nwā' ōñni' she'	o' ne ⁿ	ne' tho'	nwā' awē ⁿ ' hā	doñdā-	11	
Some (time)	so it lasted	now	thus	so it came to pass	thence		
io ⁿ ' kwe' ne ⁿ ' dā	teie' ba' wī	ie ⁿ ' nēñtcha' nhās' thā	gāiā' dji.	nā'	12		
again she descended	she it brought again	one it uses for armlet	it is called,	that one			
noñwā' ho ⁿ ' de ⁿ	hi' iā	hotnēñtcha' nhā' ho ⁿ	ne'	hawē ⁿ ' he' io ⁿ .	13		
kind of thing,	verily,	he his arm has wrapped around plurally	the	he is dead,			
otko' ā	noñwā' ho ⁿ ' de ⁿ .	oiā' ne	iā' kē ⁿ .	Wā' ā' hēñ'	ne'	14	
it wampum	kind of thing,	it (is) fine,	It is said.	She it said	the		

The elder one said: "What manner of thing caused thee to remove it?" The girl child replied, saying: "My father said: 'Do thou remove it. It will belong to thee. I, verily, am thy parent.'" The elder one said nothing more. It continued thus that customarily, as soon as another day came, she would again climb to the place where the burial-case lay. So, now, verily, all those who were in the lodge paid no more attention to her, merely watching her grow in size. Thus it continued that day after day, at all times, she continued to go to see it [the corpse]. They heard them conversing, it is said, and they also heard, it is told, what the two said. After a while she again came down bringing with her a necklace which the dead man-being had had around his neck, and which she had removed. She, it is reported, said: "Oh, my grandmother! My father gave this to me; that is the reason I

- 1 gok'stēn'ā: "Ho't noñwā'ho'dē" daioi'hwā'khe' tea' wāskā'-
she elder one: "What kind of thing it is reason of it the thou
(is it) didst
- 2 teiā' "Dāioi'hwā'sā'gwā' ne' eksā'ā' wā'ā'hēn': "G'ni'hā'
remove She it replied the she child she it said: "My father
it"
- 3 wā'hēn'hēn'. "Sgā'teiā. I's ēn'sa'wēk. I' hi'ia' goñ'hā'wā'."
he it said, "Do thou Thou thou it wilt I verily, I thy parent am."
it remove. (is it) own. (it is)
- 4 Hiia' stēn' de'tiagiawēn' ne' gok'stēn'ā. Ne'tho' ni'io't
(it is) Not any-thing again she it said the she elder-one. Thus so it is
- 5 gēn's ganio' wā'o'hēn'uhā' o'nēn' he' sāicā'thēn' tea' noñ'we'
custom- so soon as it day became now again again she the the place
arily as
- 6 tga'ho'n'sā'hā. Da', o'nēn' hi'ia' tea' ni'hēn'nādi' ne'
there it case up-lay. so, now, verily, the so they (m.) are the
many in number
- 7 gano'n'sgoñ'wā' hēni'dēn' hiia' de'shoñnasde'sdi', ne'tho'
it lodge in they (m.) abide not they (m.) again pay
attention to it, there
- 8 gēn'gwā' de'hadiga'ha' tea' gododi'ha'die'. Ne'tho' ni'io't
only they (m.) their eyes the where she continued to grow. There so it is
had on it
- 9 diio't'goñt heioñgat'hwās o'hēn'sēnk. Hoñnathoñde', iā'kēn',
at all times thither she went to see it day after day. They (m.) it heard, it is said,
- 10 de'hodi'thā. hoñnathoñde' o'm'. iā'kēn', ne' stēn' gwā'
they (m.) con- they (m.) it heard also, it is said, the any-thing seem-
versed, ingly
- 11 noñwā'ho'dēn' de'hia'do'k. Diēn'hā' gwā' o'nēn' he'
kind of thing they two (m.) Suddenly, seem- ingly, now again
kept saying.
- 12 doñdaio'n'kwe'nēn'dā' teie'ha'wi' ne' ioñ'ni'diās'thā' ne'
thence she again descended she it brought the one uses it as a the
again necklace
- 13 ho'diēn'nā' ne' hawā'n'he'io'n', nā'ie' o'nēn' kēn' goga'teiēn'ha'die'.
the he is dead, that this time, she enm, having
around his neck (it is) removed it.
- 14 Wā'ā'hēn', iā'kēn': "Gso'dā'hā' g'ni'hā' wā'ha'gwēn' nēn'gōn';
She it said, it is said: "My grandmother, my father he it gave to me this (it is);
that (it is)
- 15 nā'ie' gāi'hoñniā'hā' wā'kgā'teiā. O'nēn' iā'kēn', tea'
it it causes I it removed." Now, it is said, the where

removed it." So, it is reported, until the time she was full-grown, she was in the habit of going to view the place where lay the burial-case.

At that time, it is reported, her father said: "Now, my child, verily, thou hast grown to maturity. Moreover, I will decide upon the time when thou shalt marry." Some time afterward he said: "Thou must tell thy mother, saying: 'My father said to me, 'Now thou must marry.''" Now, moreover, verily, thy mother must make loaves of bread, and it must fill a large forehead-strap-borne basket. Now, moreover, thou must make the bread, and thou must have it ready by the time it becomes night."

Truly, it thus came to pass. It became night, and, verily, the elder one had it all ready. She said: "I have now made it ready. The basket is even now full of bread." Now, the maiden again climbed

nwá'ōñi'she'	heia'godo'di'	ne'tho'	ekdo''ne's	tea'	noñ'we'	1
so (long) it lasted	thither she grew to full size	there	she it went habitually to see	the where	the place	
tga'há'	ne'	ga'ho''sā'				2
there it up-lay	the	it case (burial-case),				
Tho'ge'	ia'ke''	o'ne''	wā'hē''hē''	ne'	ago'ni'hā':	3
At that (time),	it is said,	now	he it said	the	her father:	
					"Now (it is)	
bi'ia'	goñ'ha'wā'	wā'sadodia'gā'	l''	di'	ē'tgēñe''do''	4
verily,	I thy parent am	thou hast grown up,	I more-over (it is)	I it shall will (decide it),	where	
niga'ha'wī'	tea'	ē''sania'khe'.	Gaiñ'gwā'	nwá'ōñi'she'	o'ne''	5
there it bears it (the time)	the where	thou wilt marry."	Some (time)	so (long) it lasted	now	
wā'hē''hē''	ē''sheiatho'ie''	ne'	sano'ha'	ē''si'hē''	Wā'ha-	6
he it said:	Thou her wilt tell	the	thy mother	wilt thou it say,	He ad-dressed	
goñ'has	g'ni'hā'.	O'ne''	ē''sania'khe'.	O'ne''	di'	7
me, saying,	my father,	Now	wilt thou marry."	Now,	more-over,	
ē''io'hā'goñniā'hē''	ne'	sano'ha'	nā'ie'	ne'	ē''gā'a'seik	8
she bread will make repeatedly	the	thy mother,	that (it is)	the	it will fill a basket	
oñtge'da'sthā'	gā'a'sā'.	O'ne''	di'	ē''hā'goñ'niā'	ē''sāieñnēñdā'ik	9
one hears it by the forehead-strap	it basket.	Now,	more-over,	thou bread wilt make	thou it wilt have ready	
tea'	niga'ha'wī'	ne'	ē''io'gak.			10
the where	there it it bears (time)	the	it will be dark."			
Do'gē''s	ne'tho'	nwā'awē''hā'.	Wā'o'gak	o'ne''	bi'ia'	11
It is true	thus	so it came to pass,	It became night	now,	verily,	
gagwe'gī'	gāieñnēñdā'i'	ne'	gok'stēñ'ā'.	Wā'a'hē''	O'ne''	12
it all	she it had ready	the	she elder one (is),	She it said:	"Now	
wā'gadadeieñnēñdā'uñā'.	O'ne''	gā'a'se'	ne'	o'hā'gwā'.		13
I my preparations have finished.	Now	it basket (is) full	the	it bread."		
O'ne''	ne'	nā'	ne'	eksā'go'nā'	sāieñ'the''	14
Now	that one	the that one	that one	she maiden	again she up-climbed	
				tea'	noñ'we'	
				the where	the place	

up to the place where lay the burial-case. At that time they heard her say: "My mother has now made everything ready." He then replied: "To-morrow thou must depart; early in the morning thou must depart. The distance from here to the place where lives the one whom thou wilt marry is such that thou wilt spend one night on thy way thither. And he is a chief whom thou art to marry, and his name, by repute, is He-holds-the-earth."

Now the next day she dressed herself. As soon as she was ready she then again ran, going again to the place where lay the dead man-being. Then she told him, saying: "The time for me to depart has arrived." Now, at that time he told her, saying: "Do thou have courage. Thy pathway throughout its course is terrifying, and the reason that it is so is that many man-beings are traveling to and fro along this pathway. Do not, moreover, speak in reply if

1	tgah ^o ·sā [·] hā [·] . there it burial-case up-lies.	O'nē ⁿ . Now	hoñnathoñ [·] de [·] they (m.) it heard	tea [·] the where	wā [·] hēñ [·] : she it said:	"O'nē ⁿ . Now
2	wā [·] ēññēñdā [·] ñbā [·] she her preparations has finished	ne [·]	agno [·] hā [·] . my mother."	Tho [·] ge [·] At that (time)	o'nē ⁿ . now	nī [·] hā [·] wēñ [·] : thence he replied:
3	"Ēñ [·] io [·] hēñ [·] ñhā [·] (tomorrow)	o'nē ⁿ . now	ēñ [·] sa [·] dēñ [·] diā [·] . thou wilt depart.	Hēñ [·] ge [·] ñdjik [·] Early in the morning	o'nē ⁿ . now	ēñ [·] sa [·] thou wilt
4	dēñ [·] diā [·] . depart.	Sga [·] dā [·] One it is	ēñ [·] sēñno [·] hwe [·] teia [·] thou wilt stay over night	tea [·] the where	nī [·] o [·] we [·] so it is dis- tant	tganañā [·] ñe ⁿ there it village lies
5	tea [·] the where	noñ [·] we [·] the place	thana [·] gee [·] there he dwells	ne [·]	ēñ [·] djiniā [·] khe [·] . the ye two will marry.	Hā [·] sēñnowa [·] ñe ⁿ . He is a chief
6	nā [·] ie [·] that (it is)	ne [·]	ēñ [·] djiniā [·] khe [·] . ye two will marry,	Hao [·] ñhwēñdjia [·] wā [·] gī [·] He-it-earth-holds	nī [·] hā [·] sēñ [·] no [·] dēñ [·] . such his name (is) kind of."	
7	Wā [·] o [·] hēñ [·] ñhā [·] It became day	tho [·] ge [·] at that (time)	o'nē ⁿ . now	wā [·] oñde [·] sēñ [·] niā [·] . she herself dressed.	Ganio [·] So soon as	wā [·] oñ [·] she made
8	de [·] sā [·] herself ready	o'nē ⁿ . now	tho [·] ge [·] at that (time)	doñsāioñā [·] ñat [·] thither again she ran	ne [·] tho [·] there	nhoñsā [·] ie ⁿ thither again she went
9	noñ [·] we [·] the place	tgah ^o ·sā [·] hā [·] there it burial-case up-lies	ne [·]	hawēñ [·] he [·] io [·] . he is dead.	Tho [·] ge [·] At that (time)	wā [·] hoñwa [·] she told
10	tho [·] ie ⁿ him	wā [·] hēñ [·] : she it said:	"O'nē ⁿ . Now	hwa [·] ga [·] he [·] g [·] it has arrived	tea [·] the where	o'nē ⁿ . now
11	dēñ [·] diā [·] . depart.	Tho [·] ge [·] At that (time)	o'nē ⁿ . now	wā [·] shagotho [·] ie ⁿ he her told	wā [·] hēñ [·] hēñ [·] : she it said:	"Djia [·] kēñ [·] . Do thou have courage.
12	Dejodeno [·] ñiani [·] ñdī [·] It is terrifying	tea [·] the where	noñ [·] we [·] the place	nheiotha [·] ñi [·] noñ [·] thither it path has its course	nā [·] ie [·] that (it is)	ne [·] the
13	nā [·] ie [·] that (it is)	gāñ [·] hoññiā [·] hā [·] it it causes	tea [·] the where	ne [·] tho [·] there	nī [·] io [·] t so it is	tea [·] the where
14	wēñ [·] ie [·] in numbers	tea [·] the where	noñ [·] we [·] the place	nheiotha [·] ñi [·] noñ [·] thither it path has its course	hoñnatgā [·] dē [·] they are numerous	ne [·] the
					oñ [·] gwe [·] . man-being.	

some person, whoever he may be, addresses words to thee. And when thou hast gone one half of thy journey, thou wilt come to a river there, and, moreover, the floating log whereon persons cross is maple. When thou dost arrive there, then thou wilt know that thou art half-way on thy journey. Then thou wilt cross the river, and also pass on. Thou must continue to travel without interruption. And thou wilt have traveled some time before thou arrivest at the place where thou wilt see a large field. Thou wilt see there, moreover, a lodge standing not far away. And there beside the lodge stands the tree that is called Tooth.^a Moreover, the blossoms this standing tree bears cause that world to be light, making it light for the man-beings dwelling there.

Á'gwi' di' dē'teada'diā' do'gā't hi'ia' ē'iesawē'na'nhā' ne''	Do it not, more-over, thou wilt speak in reply, if it be so, verily, one thee words will address to, the	1
soñ' gwā' noñwa'ho'dē'', Nā'ie' ne' tea' dewa'sēñ'no' tea'	who seem-ingly kind of person, That (it is) the the where it half is the where	2
niō'we' nhē'n'se' ne'tho' tēg'n'hio'n'hwāda'die', nā'ie' di' ne'	so it is dis-tant thither than wilt be going there there it river extends itself along, that (it is) more-over the	3
o'hwa'dā' ne' gaēñ'do' tea' noñ'we' deieia'hiā'kthā', Ne''	it maple the it log floats the the place where one uses it stream to cross, The	4
o'nē'' ne'tho' hē'n'sio'n' o'nē'' ē'n'seā' o'nē'' tea' dewa'sēñ'no''	now there there thou wilt arrive now thou wilt conclude now the where it middle is	5
nhwā'ge', Tho'ge' o'nē'' dē'n'sia'hiā'k, ē'n'sadoñgo'dā' o'nī',	there I am going, At that (time) now thou stream wilt cross, thou wilt pass on also,	6
Heiotgōnda'gwi' ē'n'sa'dēñdioñ'hā'die', Nā'ie' ne' gañ'gwā'	Without interruption thou wilt continue to travel on, That (it is) the some (time)	7
nē'ioñni'she' tea' hē'n'satha'hi'ne' o'nē'' ha'sā' ne'tho' hē'n'sio'n'	so it will last the there thither thou wilt be traveling now just then there there thou wilt arrive	8
tea' noñ'we' ē'n'satgat'hwā', ē'n'shēñdagē'n'nhā' nā'ie' ne' tga-	the the place thou it wilt see, thou a clearing (field) wilt see that (it is) the there	9
'hēñdāiē'n'gowa'nē'', E'ngē'n'nhā' di' ne'tho' gwā'tho' tgaño'-	it field lies great, Thou it wilt see, more-over, there near by there it	10
sā'iō'', Nā'ie' ne' gano'sāk'dā' ne'tho' gā'he' nā'ie' ne''	lodge lies, That (it is) the it lodge beside there it tree stands that (it is) the	11
Ono'djā' gaēñdāia'djī', Nā'ie' ne' di' tea' awē'n'ha'ba'gi'	It Tooth it tree is called, That (it is) the more-over the where it is full of flowers	12
nē'gē'n' gā'he' tea' ne'tho' diio'n'hwēñdjā'de' deio'hathe'di',	this (it is) it tree stands the there there it world (earth) is present it it causes to be light,	13
nā'ie' ne' nā'ie' de'hodi'bathe'dāni' tea' ne'tho' ena'gee'	that (it is) the that (it is) it it them causes to be light for the where there they dwell	14
ne' oñ'gwe',	the man-being,	15

^aProbably the yellow dog-tooth violet, *Erythronium americanum*.

- | | | |
|----|---|--|
| 1 | Ne'tho' nigaēdo'dēn' tca' gano'sāk'dā' gā'he'. Ne'tho' | Thus so it tree (is, kind of the it lodge be- side it tree stands, There |
| 2 | gwā' nī'hono'n'sā'ie'n' ne' ha'sēñnowa'nēn' ne' ē'n'djīnia'khe'. | seem- ingly there his lodge stands the he chief (is) the ye two will marry, |
| 3 | Hao'n'hwēndjiawā'gī' hoñwana'do'n'khwā' ne' haoñgwe'dā'. Ne' | lie-it earth-holds they him designate thereby the his people, Tho |
| 4 | o'nēn' ne'tho' hēn'sio'n' ne' gano'sgoñ'wā' ēñsatga'thwā' tea' | now there there thou wilt arrive the it lodge in thou it wilt see the where |
| 5 | hā'degano's'hēn' ēñ'gē'n'nhā' ne'tho' ganak'do'n' nā'ie' ne' | just it lodge in middle of thou it wilt see there it mat (bed) is spread, that (it is) the |
| 6 | ne'tho' ganakdā'ge' hēndā'gā' ne' ba'sēñnowa'nēn'. Tho'ge' | there it mat on he lies the he chief. At that time |
| 7 | o'nēn' ne'tho' ēñsat'ā'sā'ieñ' tea' noñ'we' hā'de'ha'si'dāge'hēñ', | now there thou thy basket wilt lay the where the place just (where) his two feet are lying, |
| 8 | ēñ'si'hēñ' di': Wā'ōñginia'khe'. Hiñā' stēn' tha'hē'n'hēñ'. | thou it wilt say, more- over: 'Thou I marry now.' Not (it is) any- thing he will say. |
| 9 | Ne' o'nēn' ēñ'io'gak nā'ie' ne' tea' hēndā'gā' ne'tho' ēñ'hieñ'sō'wās | The now it will be- come night (that is) the where he lies there he will spread for thee a mat (bark) |
| 10 | tea' noñ'we' hā'de'ha'si'dade'nio'n'. Ne'tho' di' ēñ'sēñio'n'hwet. | the where the place just where his two feet end. There, more- over, thou wilt stay over night. |
| 11 | Ganio' ēñ'io'hēn'nhā' o'nēn' se' ēñ'hāñ'hēñ': 'Satgēn'hā'. | So soon as it will be day now it is a mat- ter of fact he it will say: 'Do thou arise. |
| 12 | Sāio'dēn'hā'. Goio'de' gēn's tea' e'hñēn'hwās'hēn'. Tho'ge' | Do thou work. She works cus- tomarily where the she abides with her husband's family.' At that (time) |
| 13 | o'nēn' hī'ā' ēñ'sāio'dēn'hā'. Oneñ'hā' ēñ'ha'stēn'si'ieñ' ēñ'hēñ'hēñ' | now, verily thou wilt work. It corn he a string of it will lay down, he it will say, |
| 14 | dī': ēñ'senēñ'hanawēn'dā'. ēñ'djīsgoñ'niā'. Tho'ge' odjīsdā'ge' | more- over: 'Thou it corn wilt soak, thou mush wilt make.' At that (time) it fire on |

there will be a kettle of water set on the fire. As soon as it boils so that it is terrifying, thou must dissolve the meal therein. It must be boiling when thou makest the mush. He himself will speak, saying: 'Do thou undress thyself.' Moreover, thou must there undress thyself. Thou must be in thy bare skin. Nowhere wilt thou have any garment on thy body. Now, the mush will be boiling, and the mush will be hot. Verily, on thy body will fall in places the spattering mush. He will say: 'Thou must not shrink back from it; moreover, he will have his eyes fixed on thee there. Do not shrink back from it. So soon as it is cooked, thou shalt speak, saying: 'Now, verily, it is cooked; the mush is done.' He will arise, and, moreover, he will remove the kettle, and set it aside. Then, he will say: 'Do thou seat thyself on this side.' Now then, he will say: 'My slaves, ye dogs, do ye two come hither.' They two are

o'hne' ganos it water (fresh)	ē ⁿ ganā' djiō'dak. it kettle will sit.	Ganio' So soon as	ē ⁿ diōwīā'hē ⁿ 'hā' it will up-boil	ne'tho' there	1		
tea' the where	deiōdeno ⁿ 'hīāni'dī' it is terrifying	o'nē ⁿ now	ne'tho' there	ne' the	othe'tehā' it meal (flour)	2	
hē ⁿ 'sok. there thou it will immerse.	Dē ⁿ diōwīā'hē ⁿ 'sek It will be up-boiling	ne' the	o'nē ⁿ now	ē ⁿ djiōsjiōgon'niā'. thou mush wilt make.	Ha'o ⁿ . He him- self	3	
hwā' he will speak	ē ⁿ 'hē ⁿ 'hē ⁿ ' he it will say:		'Sadadiā'dawī'dā'siā'. 'Do thou thyself disrobe.'	Ne'tho' There		4	
dī' more- over,	ē ⁿ sadadiā'dawī'dā'siā'. thou thyself wilt disrobe.	Sa'nesda'go ⁿ 'ks Thou thy bare skin will be in	ē ⁿ gē ⁿ 'k. it will be.	Hīiā' Not	gat'kā' any- where	5	
dā'dē ⁿ djiōsadiā'dawī'dīk. thou wilt be robbed.	O'nē ⁿ Now	ne' the	odjīs'gwā' it mush	ē ⁿ diōwīā'hē ⁿ 'sek. it will be up-boiling.		6	
o'dai'hē ⁿ it is hot	ē ⁿ gē ⁿ 'ks it will be	ne' the	odjīs'gwā'. it mush.	Sīā'dī'ge' Thy body on	hī'ā' hē ⁿ gāā' of course it will be com- at-	7	
sē ⁿ tea' tached the to it where	ē ⁿ watdjiōgwado ⁿ 'gwā'. it itself mush will splatter.		ē ⁿ 'hē ⁿ 'hē ⁿ ' He it will say:	Hīiā' 'Not (it is)	thoūdāsa- thou shouldst	8	
do ⁿ 'tkā'. flinch from it.	Ne'tho' dī' There.	dē ⁿ iesagā'hā'k. more- over, he his two eyes will have on thee.	Ā'gwī' Do not do it	thoūdā'sado ⁿ 'tkā'. thou shouldst flinch from it.		9	
Ganio' So soon as	ē ⁿ gā'ik it will be cooked	o'nē ⁿ now	dē ⁿ teada'diā' thou wilt speak	ē ⁿ 'sī'hē ⁿ ' thou wilt say:	O'nē ⁿ hī'ā' 'Now, verily,	10	
wā'gā'ik. it is cooked,	wā'gadjiō'gwāik. it mush is cooked.	Dē ⁿ thatgē ⁿ 'hā'. Thence he will up-rise.	o'nē ⁿ now	dī' more- over	ē ⁿ hānā'. he will remove	11	
djiōdā'gwā', the set kettle,	sī' yonder far	hāgwā'dī' side of it	ē ⁿ hā'ic ⁿ . he it will set down.	Tho'ge' At that (time)	o'nē ⁿ now	ē ⁿ 'hē ⁿ ' he it will	12
hē ⁿ ' say:	Sadiē ⁿ ' 'Do thou sit	ne ⁿ ' here	hāgwā'dī'. side of it.	Tho'ge' At that (time)	o'nē ⁿ now	ē ⁿ 'hē ⁿ 'hē ⁿ ' he it will say:	13
'Agetchenē ⁿ 'sho ⁿ . 'My slaves several,	dji' hā'. dogs,	gā'e' hither	doūde'sne'. do ye two come.	Agwa's Very	degni- thou (z.) two	14	

very large. As soon as they two arrive he will say: 'Do ye two lick her body where the mush has fallen on it.' And their tongues are like rough bark. They will lick thee, going over thy whole body, all along thy body. Blood will drop from the places where they will lick. Do not allow thy body to flinch therefrom. As soon as they two finish this task he will say: 'Now, do thou again put on thy raiment.' Now, moreover, thou must again dress thyself completely. At that time he will take the basket and set it down, saying, moreover: 'Now, thou and I marry.' So now, so far as they are concerned, the dogs, his slaves, they two will eat." That is what the dead man-bene told her.

It became night. Now, at that time, they verily laid their bodies down, and they slept. It became day, and the sun was present yonder when the maiden departed. She bore on her back by the forehead strap her basket of bread. Now, verily, she traveled with a rapid

- | | | | | | | |
|----|--|--|--|---|--|------------------------------------|
| 1 | gowa'nē ⁿ .
are large. | Ganio'
as | dē ⁿ gni'io ⁿ .
they two
will arrive | o'nē ⁿ .
now | ē ⁿ hē ⁿ hē ⁿ ':
he it will say: | · Etechikā'nēnt
her |
| 2 | nā'ie' ne'
that the
(it is) | iagodjīsgwā'hi'so ⁿ .
it mush has fallen on her
in places. | Nā'ie' ne'
That (it is) the | tea'
the where | awē ⁿ na'sā'
(their) tongues | |
| 3 | gaē ⁿ wā'
it rough bark (file) | nī'io't.
so it is. | ē ⁿ sakā'nēnt
They three will lick | ē ⁿ gni'sā'
they (z.) it two will finish | ne'
the | siā'dagwe'gī'.
thy body entire, |
| 4 | siā'dā'ge'sho ⁿ .
thy body on along. | Dē ⁿ tgatkwe ⁿ sah'ihā'
Thence it blood will drop | tea'
the where | noñ'we'
the place | ē ⁿ gnikā'nēnt.
they (z.) two will lick (it). | |
| 5 | ·Ā'gwī' dī'
Do it not, more-over, | dē ⁿ teadadiā'do ⁿ 'tkā'.
thou wilt flinch from it with thy body. | Ganio'
as | ē ⁿ gni'sā'
will finish it | o'nē ⁿ .
now | |
| 6 | ē ⁿ hē ⁿ hē ⁿ ':
he it will say: | · O'nē ⁿ sasadiā'dawī'dā'.
Now again do thou dress thyself. | O'nē ⁿ dī'
Now more-over, | ē ⁿ tea'sei'sā'
thou thyself wilt re-dress | | |
| 7 | gagwe'gī'.
it all. | Tho'ge'
At that (time) | o'nē ⁿ .
now | dē ⁿ hā'ū'sā'gwā'
he it basket will take up | si'
yonder far | hāgwā'dī'
side of it |
| 8 | ē ⁿ hā'ie ⁿ .
he it will set, | ē ⁿ hē ⁿ hē ⁿ ':
he it will say more-over: | dī':
more-over: | · O'nē ⁿ wā'oñginia'khe'.
Now thou I marry. | Da'.
So, | o'nē ⁿ .
now |
| 9 | ne' nā' ne'
the that one that | djī'bhā'
the dogs | ne'
the | hotchenē ⁿ 'sho ⁿ
his slaves several | dē ⁿ giadekhoñ'niā'.
they (z.) two will eat." | |
| 10 | Nā'
That (it is) | wā'hē ⁿ hē ⁿ ':
he it said | ne'
the | hawē ⁿ 'he'io ⁿ .
he is dead. | | |
| 11 | Wā'o'gak.
It became night. | Tho'ge'
At that (time) | o'nē ⁿ .
now | hi'ia'
verily | wā'hoñdiā'dāge'·hē ⁿ .
they their bodies laid down, | o'nē ⁿ .
now |
| 12 | wā'hoñnā'gak.
they (m.) went to sleep. | Wā'o'hē ⁿ 'nhā'
It became day | si'
yonder | tgaā'gwā'
there it orb of light rested | tho'ge'
at that (time) | o'nē ⁿ .
now |
| 13 | go'dē ⁿ dioñ'.
she departed | ne' eksī'go'nā'.
the she maiden. | Wā'oñtge'dat
she bore it by the forehead-strap, | hi'ia' ne'
verily, the | go'ā'sā'
her basket | |
| 14 | ne' o'hā'gwā'.
the it bread. | O'nē ⁿ .
Now, | hi'ia'
verily, | oñtha'hi'ne'
she traveled onward | eianoā'dio'.
her gait was rapid, | Hiā'
Not (it is) |

gait. It was not long before she was surprised to find a river. There beside the river she stood, thinking, verily, "I have lost my way." At that time she started back. Not long afterward those who abode in the home lodge were surprised that the maiden returned. She said: "I believe I have lost my way." Now she laid her basket on the mat, and, moreover, she again ran thither and again climbed up to the place where lay the burial-case. So soon as she reached it she said: "Oh, father! I believe that I lost my way." He said: "What is the character of the land where thou believest that thou lost thy way?" "Where people habitually cross the river, thence I returned," said the maiden. She told him everything. She said: "A maple log floats at the place where they habitually cross the river." He said: "Thou hast not lost thy way." She replied: "I think the distance to the place where the river is seems too short, and that is the reason that I think

de'aoñni'she'i'	o'ne ⁿ	wa'oñdiēn'hā'	gwa'	ne'tho'	gō ⁿ -hio ⁿ -hwā-	1
it lasted (long)	now	she was surprised	seem- ingly	there	it river had its course	
dā'die'	O'ne ⁿ	ne'tho'	gō ⁿ -hio ⁿ -hwāk'dā'	wa'diedā'nha'	ne'	2
along (there).	Now	there	it river beside	she stopped	the	
wa'ēn'ā'	o'ne ⁿ	hi'ia'	wa'gadia'dā'do ⁿ .	Tho'ge'	o'ne ⁿ sāio ⁿ 'k'dā'.	3
she did believe	now,	verily,	I my way (my per- son) have lost.	At that (time)	now she turned back.	
Hiia'	de'aoñni'she'i'	o'ne ⁿ	ne'	tea'	tgano ⁿ -sā'ie ⁿ	4
Not (it is)	it lasted (long)	now	the	the where	there it lodge lies	there they (m.) abide
wa'hondiēn'hā'	gwa'	sāie'io ⁿ	ne'	eksā'go'nā'.	Wa'ā'hēn'.	5
they (m.) were surprised	seem- ingly	again she returned	the	she maiden (is).	She it said	
Ge'he'	wa'gadia'dā'do ⁿ .	Onē ⁿ	ganakdā'ge'	wa'oñt'ā'sā'ie ⁿ .		6
"I it think	I lost my way (my person)."	Now	it mat on	she her basket laid.		
ne'tho'	dī'	teiedāk'he'.	sāieā'thē ⁿ	tea'	noñ'we'	7
there	more- over	again she ran,	again she climbed up	the where	the place	there it case up-lies.
Ganio'	ne'tho'	hwā'e'io ⁿ	o'ne ⁿ	wa'ā'hēn'.	Ge'ni'hā'.	8
So soon as	there	there she arrived	now	she it said:	"My father,	I it think
wa'gadia'dā'do ⁿ .	Wa'hēn'hēn'.	Ho't	niio ⁿ -hwēñdjo'dē ⁿ	tea'		9
I lost my way (my person).	He it said:	"What (it is)	so it earth is kind of	the where		
noñ'we'	tea'	se'he'.	Wa'gadia'dā'do ⁿ ?	Didieia'hiak'thā'	tea'	10
the place	the where	thou it thinkest.	I lost my way (my person)."	"There where they use it to cross river	the where	
tgē ⁿ -hio ⁿ -hwādā'die'	ne'tho'	doñdagāk'dā'.	wa'ā'hēn'.	ne'	eksā'.	11
there it river has its course	there	thence I turned back again.	she it said,	the	she	
go'nā'.	Gagwe'gī'	wa'oñtho'ia'.	Wa'ā'hēn'.	O'hwā'dā'	ne'	12
maiden (is).	It all (is)	she it told.	She it said:	"It maple	the	
gaēñ'do'	tea'	noñ'we'	deieia'hiak'thā'.	Wa'hēn'hēn'.	Hiia'	13
it log floats	the where	the place	one it uses to cross river.	He it said:	"Not (it is)	
de'sāia'dā'do ⁿ .	Wa'ā'hēn'.	Ge'he'	saw'djik	dosgō ⁿ -hā'	nigō ⁿ .	14
thou hast lost thy way (thy person)."	She it said:	"I it think	too much	near (it is)	so it is far	

that I lost my way." At that time he said: "The place that I had indicated is far. But thy person is so endowed with magic potency, thou hast immanent in thee so much orenda that it causes thy pace to be swift. Verily, so soon as thou arrivest at the river, thou shalt cross it and also shalt pass on." At that time the maiden said: "Oh, my father, now I depart." "So be it. Moreover, do thou take courage," said the dead man-being in reply. Now she again descended and again went into the lodge.

There then she placed her basket of bread on her back by means of the forehead strap. It was early in the morning when she departed. She had been traveling some time when she was surprised to hear a man-being speak to her, saying: "Do thou stand, verily." She did not stop. Aurora Borealis it was who was talking. She had passed

- | | | | | | | |
|----|--|---|--|---|---|--|
| 1 | niio'we'
so it is
distant | tea'
the
where | tgē ⁿ ·hio ⁿ ·hwāḍā'die',
there it river has its
course, | nā'ie'
that
(it is) | gāi'hoñniā'·hā'
it it causes | tea'
the
where |
| 2 | ge'he'
I it think | wā'gadā'dā'do ⁿ ,"
I lost my way
(my person)," | Tho'ge'
At that
(time) | wā'hē ⁿ ·hēn':
he it said: | "I'no ⁿ
(it is) | tea'
the
where |
| 3 | noñ'we'
the place | hewagnā'do ⁿ .
there I it
indicated. | Ne'tho'
There | gwā'
seem-
ingly | tea'
the
where | wisāiā'dat'go ⁿ ,
so thy body (is)
magically potent |
| 4 | disaēñnoñ'de',
so thou art magical
(thou orenda), | nā'ie'
that
(it is) | gāi'hoñniā'·hā'
it it causes | ne'
the | siano'we'.
thy gait is
rapid. | Ganio' hi'ia'
So soon
as
verily |
| 5 | hē ⁿ ·sio ⁿ '
there thou
arrivest | tea'
the
where | noñ'we'
the place | tgē ⁿ ·hio ⁿ ·hwāḍā'die'
there it river has its course | dē ⁿ ·sia'·hiā'k
thou wilt cross
river | ē ⁿ ·sa-
thou |
| 6 | doñgo'dā'
wilt pass on | o'ñi'.
also." | Tho'ge'
At that
(time) | ne'
the | eksā'go'nā'
she
maiden | wā'hēn':
she it said: |
| 7 | o'ñe ⁿ .
now | wā'ga'dēñ'diā'.
I depart." | "Nio'.
"So be it. | Djia'kē ⁿ .
Do thou
take courage, | dī'.
more-
over," | ni'ha'wēñ.
so he said
in reply |
| 8 | hawē ⁿ ·he'io ⁿ .
he is dead. | O'ñe ⁿ .
Now | doñdāio ⁿ ·kwe'ñe ⁿ ·dā',
thence she descended, | | | gano ⁿ ·sgoñ'wā'
it lodge in |
| 9 | nho ⁿ ·sā'io ⁿ .
thither again
she went. | | | | | |
| 10 | O'ñe ⁿ .
Now | ne'tho'.
there | go'ā'sā'
her
basket | ne'
the | o'hā'gwā'
it bread | wā'outge'dat.
she bore it by the fore-
head-strap on her back. |
| 11 | Hē ⁿ ·ge'djik
Early in the
morning | o'ñe ⁿ .
now | go'dēñ'dioñ'.
she departed. | Gaiñ'gwā'
Some
(time) | nwā'ōñis'he'
so (long) it lasted | oñtha-
she is |
| 12 | hi'ne'
travel-
ing | o'ñe ⁿ .
now | wā'ōñdiēñ'·hā'
she was
surprised | gwā'
seemingly | oñ'gwe'
man-
being | gothoñ'de'.
she it heard
the
where |
| 13 | da'hadā'diā'.
thence he spoke, | i'ha'do ⁿ k:
he kept
saying: | "Desdā'nhā'
"Do thou stand | hi'ia'.
verily." | Hiiā'.
Not
(it is) | dā'deagodā'ī'.
she did stop. |
| 14 | Hodoñni'ā'.
He Aurora
Borealis | nā'ie'.
that
(it is) | thot'hā'.
thence he is
talking. | Gaiñ'gwā'.
Somewhat | niio'we'.
so it is
distant | godoñgo'dī'.
she passed on |

on some distance when she heard another man-being talking to her, saying: "I am thankful that thou hast now again returned home, my child. I am hungry, desiring to eat food." She did not stop. It was Fire Dragon of the Storm who was speaking to her. Sometime after she was again at the place where people customarily crossed the river. Now, at that place, he, the chief himself, stood, desiring to try her mind, saying: "Verily, thou shouldst stop here; verily, thou shouldst rest thyself." She did not stop. She only kept right on, and, moreover, she at once crossed the river there.

She traveled on for some time, and when the sun was at yonder height she was surprised that there was spread out there a large field. At that time, verily, she stopped beside the field. Now she looked, and there in the distance she saw a lodge—the lodge of the

o'ně ⁿ	he'	o'ia'	gothoñ'de'	oñ'gwe'	tho'thā'	i'ha'do ⁿ k:	1
now	again	it is other one	she it heard	man- being	thence he is talking	he kept saying:	
•• Niiawē ⁿ •hā'	o'ně ⁿ	sa'sio ⁿ	goñ'ha'wā'	Aksi's,	ge'he'	2	
"I am thankful (so let it come)	now	again thou hast returned,	I am thy parent,	I am hungry,	I it desire		
agaulekhoñ'niā'.	Hiia'	dā'de'iagoda'i.	Hadawine'thā'	ne'	nā'	3	
I should eat."	Not (it is)	she did stop,	He Fire-Dragon of Storm	the that	that one		
tho'thā'	Gaiñ'wā'	nwā'oñni'she'	o'ně ⁿ	ne'tho'	doñsāiedā'nha'	4	
thence he is talking.	Somewhat	so long it lasted	now	there	there again she stood		
tea'	noñ'we'	deieia'hia'kthā'	O'ně ⁿ	ne'tho'	ne'	ha'o ⁿ hwā'	5
the where	the place	one it uses to ford stream,	Now	there	the	he himself	
ne'	ha'sēñnowa'ně ⁿ	ne'tho'	he'ha'dā'	he'he'	dā'shago'ni-	6	
the	he chief (is)	there	there he stands,	he desires	he trouble should give		
go ⁿ hā'ēñ'	ne'	eksā'go'nā'	i'ha'do ⁿ k:	•• Tho'ně ⁿ	hi'ia'	dā-dā'nha':	7
to her mind the	she maiden	he kept (is),	Here (it is)	verily,	thou shouldst stand,		
a'sadoñwī'shēñ'	hi'ia'.	Hiia'	dā'de'iagoda'i.	Nā'io'	gēñ'gwā'	8	
thou thyself shouldst rest	verily,"	Not (it is)	she did stop,	That (it is)	only		
go'dēñdioñ'ha'die'.	iogoñdā'die'	dī'	wā'dieia'hia'k	tea'	ne'tho'	9	
she walked right on,	without stopping	more- over	she river crossed	the where	there		
tgē ⁿ •bio ⁿ •hwēdā'die'.						10	
there it river has its course,							
Gaiñ'gwā'	nwā'oñni'she'	oñtha'hi'ne'	o'ně ⁿ	dī'	si'	gwā'	11
Somewhat	so long it lasted	she travels on	now	more- over	yon- der	seem- ingly	
hegaā'gwā'•hā'	o'ně ⁿ	wā'oñdiēñ'ha'	gwā'	ne'tho'	gwā'	12	
there it orb of light (sun) rests	now	she was surprised	seem- ingly	there	seem- ingly		
ga'hēñdāde'•dā'	ga'hēñdowa'ně ⁿ .	Tho'ge'	o'ně ⁿ	hi'ia'	ga'	13	
it plain is spread out	it plain large (is)	At that (time)	now	verily	it		
hēñdāk'dā'	ne'tho'	wā'diedā'nha'.	O'ně ⁿ	ne'tho'	wā'oñgat'	14	
plain beside	there	she stood,	Now	there	she looked		
hwā'	si'	tgano ⁿ •sā'ie ⁿ	tea'	homo ⁿ •sā'ie ⁿ	ne'	ha'sēñnowa'ně ⁿ .	15
yon- der	there it lodge lies	the where	his lodge lies	the	he chief (is),		

chief. Verily, she went thither. When she arrived there, she looked, and saw that it was true that beside the lodge stood the tree Tooth, whose flowers were the source of the light of the earth there present, and also of the man-beings dwelling there. Verily, she then entered the lodge. Then she looked, and saw that in the middle of the lodge a mat was spread, and that thereon, moreover, lay the chief. Now, at that time, she removed her pack-strap burden, and then she also set the basket before him, and then, moreover, she said: "Thou and I marry," and then, moreover, she handed the basket to him. He said nothing. When it became night, he spread a mat for her at the foot of his mat, and then, moreover, he said: "Verily, here thou wilt stay overnight." Moreover, it thus came to pass. Now, verily, they laid their bodies down and they slept.

- | | | | | | | | |
|----|---------------------------------------|------------------------------------|--------------------------|-------------------------|-------------------------------|----------------------------|---------------------------|
| 1 | Ne'tho' | hi'ia' | heia gawe'noñ'. | Ne' | o'neñ' | ne'tho' | hwā'e'ioñ' |
| | There | verily | thither she went, | The | now | there | there she arrived |
| 2 | o'neñ' | wā'ontgat'hwā' | ne'tho' | do'geñ's | gā'he' | tea' | gano'suk'dā' |
| | now | she looked | there | it is true | it tree stands | the where | it lodge beside |
| 3 | ne' | Ono'djā' | nwā'gaēñdo'dēñ'. | nā'ie' | ne' | tea' | deiawēñ'hā'ba'gr' |
| | the | It Tooth | such it tree kind of is, | that (it is) | the | the where | it full-blown flowers has |
| 4 | nā'ie' | deio'hathe'dā'gwā' | tea' | ne'tho' | diio'hwēñdjā'de'. | ne'tho' | |
| | that (it is) | it uses it to cause it to be light | the where | there | there it earth is present, | there | |
| 5 | gwā' | o' | ne'tho' | enā'gee' | ne' | on'gwe'. | O'neñ' |
| | seemingly, | too | the there | they (indef.) dwell | the | man-being. | Now verily |
| 6 | hwā'e'ioñ' | ne' | gano'sgon'wā'. | O'neñ' | ne'tho' | wā'ontga'thwā' | |
| | there she entered | the | it lodge in | Now | there | she it saw | |
| 7 | tea' | degano'shēñ' | ne'tho' | ganāk'doñ' | ne'tho' | dī' | hēñdā'gā' |
| | the where | it lodge center of | there | it mat (bed) is spread | there | more-over | he lay |
| 8 | ne' | ba'sēñnowa'neñ'. | Tho'ge' | o'neñ' | wā'ontge'da'siā'. | o'neñ' | |
| | the | he chief (is), (he great-named). | At that (time) | now | she removed her forehead-band | now | |
| 9 | o'nī' | wā'hoñwā'ā'sāiēñ'hās. | o'neñ' | dī' | wā'ā'hēñ'. | Wā'ōñginiak'. | |
| | also | she him set basket for, | now | more-over | she it said: | "We two marry," | |
| 10 | he'. | o'neñ' | dī' | wā'hoñwā'ā'set'hās. | Hiā' | stēñ' | de'ha'wēñ'. |
| | | now | more-over | she him handed basket, | Not (it is) | any-thing | he it said. |
| 11 | o'neñ' | wā'o'gak | o'neñ' | wā'shago'so'has | tea' | noñ'we' | hā'de'hā'. |
| | now | it became night | now | he for her a mat spread | the where | the place just his (where) | |
| 12 | si'dāge'hēñ'. | o'neñ' | dī' | wā'hēñ'hēñ'. | Tho'neñ' | hi'ia' | |
| | feet lie, | now | more-over | he it said: | "Here (it is) | verily | |
| 13 | ēñ'sēñmo'ñ'hwet'. | Ne'tho' | dī' | nwā'awēñ'hā'. | O'neñ' | hi'ia' | |
| | thou wilt stay over night. | Thus | more-over, | so it came to pass, | Now | verily | |
| 14 | wā'hoñdā'dāge'hēñ'. | wā'hoñnā'gak. | | | | | |
| | they their bodies laid down to sleep, | they went to sleep. | | | | | |

When day came to them, the chief then said: "Do thou arise. Do thou work, moreover. It is customary for one to work who is living in the family of her spouse. Thou must soak corn. Thou must set a pot on the fire. And when it boils, then thou must put the corn therein. Moreover, when it boils, then thou must again remove the pot, and thou must wash the corn. As soon as thou finishest the task thou must then, moreover, pound it so that it will become meal. Now, moreover, thou must make mush. And during the time that it is boiling thou must continue to stir it; thou must do so without interruption after thou hast begun it. Moreover, do not allow thy body to shrink back when the mush spatters. That, moreover, will come to pass. Thou must undress thyself when thou workest. I, as to the rest, will say: "Now it is cooked."

At that time he laid down there a string of corn ears, and the corn was white. So now, verily, she began her work. She undressed her-

Ne'	o'nē ⁿ .	wā'hodī'hē ⁿ 'nhā'	o'nē ⁿ .	wā'hē ⁿ 'hē ⁿ '	ne'	ha-	1
The	now	it them became day for	now	he it said	the	he-	
sē ⁿ inowa'ne ⁿ :	''Satge ⁿ 'hā'.	Sāio'dē ⁿ 'hā'	dī'.	Goiō'dē'	ge ⁿ 's		2
chief is.	"Do thou arise.	Do thou labor	more-over.	she labors	custom-arily		
ne'	tea'	e'hne ⁿ 'hwā's'hē ⁿ .	Ē ⁿ snē ⁿ 'hānawē ⁿ 'dā'.	Ē ⁿ snā'djā'hē ⁿ '			3
the	the where	she family of her spouse abides with.	Thou wilt soak corn.	Thou wilt set a kettle			
odjisdā'ge'.	Ne'	o'nē ⁿ .	ē ⁿ diowiiā'hē ⁿ 'hā'	o'nē ⁿ .	ne'tho'		4
it fire on.	The	now	it will up-boil	then	there		
hē ⁿ snē ⁿ 'hok.	Ne'	o'nē ⁿ .	dī' ē ⁿ diowiiā'hē ⁿ 'hā'	o'nē ⁿ .	ē ⁿ tenā'djā-		5
there thou corn wilt immerse.	The	now	more-over it will up-boil	now	thou wilt again		
'hā'gwā'.	ē ⁿ snē ⁿ 'ho'hā'e'.	Gaiō'	ē ⁿ seiēnnēndā'nhā'	o'nē ⁿ .	dī'		6
remove the kettle.	thou corn wilt wash.	So soon as	thou task wilt finish	now	more-over		
ē ⁿ sethe'dā'.	othe'tchā'	ē ⁿ wa'do'.	O'nē ⁿ .	hī'liā'	ē ⁿ djsgōn'niā'.		7
thou it wilt pound.	it meal	it will be come.	Now	verily	thou mush wilt make.		
Nā'ie'	ne'	tea'	niga'ha'wī'	ne'	ē ⁿ diowiiā'hē ⁿ 'sek	dīiōt'goiūt	8
That (it is)	the	where	there it bears (it time)	the	it will be up-boiling	without stop-ping	
dē ⁿ sawē ⁿ 'iek.	heciotgōndā'gwī'	ne'	nā'ie'	ne'	o'nē ⁿ .	dē ⁿ tea-	9
thou wilt keep stirring it.	hence it will be with-out interruption	the	that (it is)	the	now	there thou it	
sa'wē ⁿ .	Ā'gwī'	dī'	doṇdā'sado ⁿ 'tkī'	ne'	o'nē ⁿ .	ē ⁿ wasdjsgwa-	10
wilt begin	Do it not	more-over	thence thou shouldst finish	the	now	it mush will	
doṇ'gwā'.	Nā'ie'	dī'	tea'	nē ⁿ iawē ⁿ 'hā'.	Ē ⁿ sa'sēnniā'siā'	tea'	11
spatter.	That (it is)	more-over	the where	so it will come to pass.	Thou thyself wilt undress	the where	
o'nē ⁿ .	ē ⁿ sāio'dē ⁿ 'hā'.	I'	ne'	nā' ē ⁿ gi'hē ⁿ '.	O'nē ⁿ .	wā'ga'ik."	12
time	thou wilt work.	I	the that one	I it will say.	Now	it is cooked."	
Tho'ge'	o'nē ⁿ .	ne'tho'	wā'ha'stē ⁿ 'sū'iē ⁿ '	ne'	onē ⁿ 'hā'	nā'ie'	13
At that (time)	now	there	he laid corn-string	the	it corn	that (it is)	
ne'	ganē ⁿ 'hāge ⁿ 'āidā'.	Da'.	o'nē ⁿ .	hī'liā'	wā'o ⁿ 'sū'wē ⁿ .	Wā'ōndiā-	14
the	it corn white (is).	so	now	verily	she it began.	she undressed herself.	

self, and now, verily, she was naked. She soaked the corn, and she also washed the corn, and also pounded it, and she also made meal of it, and, now, moreover, in the pot she had set on the fire she made mush. She stirred it without interruption. But, nevertheless, it was so that she was suffering, for, verily, now there was nothing anywhere on her body. And now, moreover, it was evident that it was hot, as the mush spattered repeatedly. Some time after she was surprised that the chief said: "Now, verily, the mush which thou art making is cooked." At that time he arose to a standing position, and also removed the pot, and also set it on yonder side. At that time he said: "Do thou sit here." Now he went forward, and, taking up the basket, he took the bread therefrom, out of her basket. At that time

- 1 dawīdā'siā', o'nēⁿ hī'ia' go'nesda'goⁿ. Wā'enēⁿhanawēⁿ'dā',
now verily she is fully naked. She the corn soaked,
- 2 wā'enēⁿho'hā'e' o'nī', wā'ethe'dā' o'nī', wā'ethe'tehi'sā' o'nī',
she the corn washed also she it pounded also she meal finished also
- 3 o'nēⁿ dī' tea' gonā'djā'hā' tea' odjīsdā'ge' deidenoⁿ'hia-
now more- the she had set kettle the where it fire on it is terrifying
over where up
- 4 nī'dī' diiowīā'hēⁿs, o'nēⁿ hī'ia' ne'tho' wā'edjīsgoⁿ'niā',
it is up-boiling, now verily there she mush made,
- 5 Heiotgoⁿdā'gwī' deigowēⁿ'ie'. Ne'tho' ne' nā'ie' nī'io't tea'
Hence it is without she it stirred. There the that so it is the
interruption
- 6 goēⁿ'hā'gēⁿ, o'nēⁿ hī'ia' hīā' gat'kā' dā'detga'de' ne'
she is suffering, now verily not anywhere it it is shielding the
(it is)
- 7 eā'dī'ge'. O'nēⁿ dī' ne'tho' nī'io't otgēⁿ'ī' o'dā'ihēⁿ tea'
her body on. Now more- thus so it is it is plain it is hot the
over where
- 8 wasdjīsgwadōⁿ'gwā. Gaiⁿ'gwā' nwa'ōnīs'he' o'nēⁿ wā'ōndiēⁿ'hā'
it mush is spattering. Some (time) so it lasted now she was surprised
- 9 gwā' o'nēⁿ ne' ha'sēⁿnowa'neⁿ wā'hēⁿ'hēⁿ': "O'nēⁿ hī'ia'
seem- now the he chief is he it said: "Now verily
ingly
- 10 wā'gadjīsgwāik tea' sadjīsgoⁿ'nī'. Tho'ge' o'nēⁿ doⁿdā'ha-
it mush is cooked the thou mush art making." At that now thence he
where
- 11 dā'nā', wā'hanā'djā'hā'gwā' o'nī', si' hā'gwā'dī' wā'bā'ieⁿ
arose, he kettle removed also, yon- side of it he it set
der
- 12 o'nī'. Tho'ge' o'nēⁿ wā'hēⁿ'hēⁿ': "Tho'neⁿ sadiēⁿ.'" O'nēⁿ
also. At that now he it said: Here do thou seat thyself. Now
(time)
- 13 wā'ba'dēⁿ'diā', wā'tā'ā'sā'gwā', wā'ha'hā'gwā'dā'gwā' ne'
he departed, he basket took up he bread took out of it the
- 14 go'ā'sāgoⁿ'wā' wādā'gwā'. Tho'ge' o'nēⁿ ha'wēⁿ': "O'nēⁿ
her basket in it had been contained. At that now he it has said: "Now
(time)

he said: "Now, thou and I marry. Verily, so it seems, thou wert able to do it. Hitherto, no one from anywhere has been able to do it."

Now, at that time he shouted, saying: "My slaves, ye two dogs, do ye two come hither. It is necessary for me that ye two should lick this person abiding here clean of the mush that has fallen on her." Verily, she now looked and saw come forth two dogs, pure white in color and terrifying in size. So now, they two arrived at the place where she was. Now, verily, they two licked her entire body. The tongues of these two were like rough bark. So now, moreover, in whatsoever places they two licked over and along her body blood exuded therefrom. And the maiden did fortify her mind against it, and so she did not flinch from it. As soon as they two completed the task, then he himself took up sunflower oil, and with that, moreover,

wā'ōnginia'khe'.	Wā'sgwe'niā'	hi'ia'	nige'-khēn'.	Hiia'	gat'kā'	1		
thou and I marry.	Thou wast able to do it	verily	forsooth is it.	Not (it is)	any-where			
de'agowge'niōn'	tea'	nwā'ōnnis'he'.	"so long it has lasted."			2		
one has been able to do it	the where							
Tho'ge'	o'ne'	wā'tho'hēne'dā'	wā'hēn'hēn'.	"Agete-he-		3		
At that time	now	he called aloud	he it said:	"My several				
ne'n'sho'n'	dji'hā'	ga'e'	doñde'sne'.	Dewagado ⁿ -hwēndjio'niks		4		
slaves,	dogs,	hither	thence do ye two come.	It is necessary to me				
aetchika'nēnt	tho'ne'	e'dēn'	godjīsgwā'hi'so'.	O'ne'	hi'ia'	5		
ye two her should lick	here	she abides	it mush on her has fallen iteratively."	Now	verily			
wā'ōntgat'hwā'	dagnia ⁿ ga'nā'	owā'he'sdo'go ⁿ	thā'tgnia'do'de ⁿ	such their (z.) two bodies are in kind		6		
she it saw	thence they (z.) two came forth	it white pure (is)						
dji'hā'	deideno ⁿ -hiani'dī'	degnigowa'nēn'.	Da'.	o'ne'		7		
dogs	it is terrifying	they (z.) two (are) large.	So	now				
ne'tho'	wā'tgni'io'	tea'	noñ'we'	e'dēn'.	O'ne'	hi'ia'	8	
there	they two arrived	the where	the place	she abides.	Now	verily		
wā'tgnika'nēnt	gagwe'gī'	eiā'di'ge'sho ⁿ .	Nā'ie'	ne'	gni'nā'si'ge'.	9		
they (z.) it two licked	it all	her body on along.	That (it is)	the	their (z.) two tongues on			
ne'tho'	ni'io't	tea'	ga'ēn'wā'.	Da'.	o'ne'	dī'	dagatkwa ⁿ -so-	10
there	so it is	the where	it rough bark (is).	so	now	more-over	thence it blood oozed out	
doñ'nion'	tea'	noñ'we'	wā'tgnika'nēnt	eiā'di'ge'sho ⁿ .	Nā'ie'			11
plurally	the where	the place	they (z.) two licked	her body on along.	That (it is)			
ne'	eksā'go'nā'	godat'nigo ⁿ -hā'ni'dī'.	hi'ia'	da'diāñdo ⁿ 'tka'.	thence she should flinch.		12	
the	she maiden (is)	she has fortified her mind,	not (it is)					
Ganio'	wā'tgni'sā'	o'ne'	ne'	ha'o ⁿ -hwā'	wā'tha'gwā'	ne'	13	
So soon as	they (z.) two it finished	now	the	he himself	he it took up	the		
ōā'wēn'sū'	o'hūā'	nā'ie'	dī'	ne'	wā'ha's'dā'	wā'shago'hno'gā'k.	14	
it sunflower	it oil	that (it is)	more-over	the	he it used	he her skin smeared.		

he anointed her body. As soon as he had finished this task he said: "Now, verily, do thou again dress thyself." Now she redressed herself entirely, and she was again clothed with raiment.

When it became night, he spread a mat for her at the foot of his mat. There they two passed two more nights. And the third day that came to them the chief said to her: "Now thou must again depart. Thou must go again to the place whence thou didst start." Then he took up the basket of the maiden and went then to the place where he kept meat of all kinds hanging in quarters. Now, verily, he took up the dried meat of the spotted fawn and put it into her basket. All the various kinds of meat he placed therein. As soon as the basket was full, he shook the basket to cause its contents to settle down. When he did shake it, there was seemingly just a little room left in it. Seven times, it is said, he shook the basket before he completely

- | | | | | | |
|----|--------------------------------|------------------------------|--------------------------------------|--------------------------------------|--|
| 1 | Ganio' | wā'hāiēnēndā'nhā' | wā'hē ⁿ ·hēn' | ''O'nē ⁿ | hī'ia' |
| | So soon as | he task completed | he it said: | "Now | verily |
| 2 | sasadiā'dawi'dā'. | O'nē ⁿ | sāio ⁿ ·sēn'niā' | gagwe'gī, | sāio ⁿ ·sei'sā'. |
| | again do thou thyself dress, | Now | again she herself dressed | it all | again she herself rearranged. |
| 3 | Ne' | o'nē ⁿ | wā'o'gak | tea' | de'ha'si'dāgo'hēn' |
| | The | time | it became dark | the where | two his feet lie there |
| 4 | wā'shago'so'hās. | Ne'tho' | de'gni' | wā'diēno ⁿ ·hwe't. | Nā'ie' ne' |
| | he for her a mat spread. | There | two (it is) | they two stayed over night. | That (it is) the |
| 5 | ā'sē ⁿ | wado ⁿ 'thā' | tea' | wā'hodi'hē ⁿ ·nhā' | o'nē ⁿ |
| | three | it became | the where | it day became for them | now |
| 6 | ne' | ha'sēnnowa'nē ⁿ ; | ''O'nē ⁿ | ē ⁿ tea'dēn'diā'. | Ne'tho' hē'tche' |
| | the | he chief is: | "Now | again thou wilt depart. | There there again thou wilt go |
| 7 | tea' | noñ'we' | ni'disa'dēn'dioñ'. | O'nē ⁿ | wā'thā'ā'sā'gwā' ne' |
| | the where | the place | there whence thou hast departed. | Now | he (the) basket took up the |
| 8 | go'ā'sā' | ne' | eksā'go'nā' | ne'tho' | nhwā'he' tea' |
| | her basket | the | she (is) maiden | there | thither he went the where |
| 9 | ni'hā'wā'hāiēndāk'hwā'. | nā'ie' | ne' | hā'diō'wā'hāge' | ne'tho' |
| | there he uses it to keep meat, | that (it is) | the | every it meat is in number (in kind) | there |
| 10 | gā'wā'hāniōñ'do ⁿ . | O'nē ⁿ | hī'ia' | ne'tho' | wā'thā'gwā' ne' |
| | it meat hangs plurally. | Now | verily | there | he it took up the |
| 11 | teisdā'thiēn'hā' | o'wā'hāthē ⁿ · | o'nē ⁿ | o'ni' | go'ā'sāgoñ'wā' |
| | spotted fawn | it meat dry (is), | now | also | her basket in |
| 12 | wā'hoñ'dak. | Gagwe'gī' | hā'diō'wā'hāge' | ne'tho' | wā'hoñ'dak. |
| | he it placed. | It all | every it meat is in number (in kind) | there | he it placed in. |
| 13 | Ganio' | wā'gā'ā'soik | o'nē ⁿ | wā'howāk'dā' | ne' gā'ā'si'. Tea' |
| | So soon as | it basket was filled | now | he it shook | the it basket. There where |
| 14 | niga'ha'wī' | wā'howā'kdā' | nē ⁿ · | gwā' | nā'detgrā'ā'. Teia'dāk. |
| | there it bears (it time) | he it shook | this, here | seemingly | just there it is contained, seven (it is), |

filled it. At that time he said: "Now thou must again depart. Do not, moreover, stand anywhere in the course of thy path homeward. And, moreover, when thou dost arrive there, thou must tell the people dwelling there that they, one and all, must remove the roofs from their several lodges. By and by it will become night and I will send that which is called corn. In so far as that thing is concerned, that is what man-beings will next in time live upon. This kind of thing will continue to be in existence for all time." At that time he took up the basket and also said: "Now, verily, thou shouldst bear it on thy back by means of the forehead strap." Now, at that time she departed.

Now again, as she traveled, she heard a man-being talking, saying: "Come, do thou stand." She did not stand. It was Aurora Borealis who was talking to her. She traveled on for some time, when she again

ia'kē", it is said,	nwā'howāk'dā' so many he it shook	o'nē" now	hā'sā' not before	wā'hā'ā'seik, he basket filled,	Tho'ge" At that (time)	1	
wā'hē"heñ": he it said:	Now again thou wilt depart	ē"tear'dēñ'diā'. again thou wilt depart	Ā'gwī' Do it not	dī' more- over	dē"sā'nhā' thou wilt stand	2	
tea' the where	niō'we' there it is distant	heiotha'hi'noñ', thither it path has course,	Nā'ie' That (it is)	dī' more- over	ē"sheiatho'ie" thou them wilt tell	3	
tea' the where	ne'tho' there	thadina'gee' there they (m.) dwell	ne' the	o'nē" now	ne'tho' there	hē" there thou wilt arrive,	4
gagwe'gī' it all	ē"iega'teioñgwā'ho" they will undo them severally	ne' the	gano"sā'ge' it lodge on	nā'ie' that it is,	ne' the	5	
ē"hoñsgwā'hēñ'gwā'ho" they (m.) will remove the bark roofs severally	tea' the where	hodino"sāieñ'do" they (m.) have lodges severally.	Ge'o'djīk By and by			6	
ē'io'gak it will be- come night	ē"ga'dēñmie'dā' I it will send	ne' the	onē" it corn	hā' it is called.	Nā'ie' That (it is)	ne' the that	7
nā' that one	ne' the that	o'n'kē" next time	ē"iagon'he'gwīk they it will use to live	ne' the	on'gwe', man-being.	ē'io'hwāda'die' It matter will be con- tinuing	8
ē"ga'ieñ'dak it will remain	ne' the	nēñ'ge" this one	noñwā'ho'dē" kind of thing."	Tho'ge" At that (time)	o'nē" now	9	
wā'thā'ā'sā'gwā' he (the) basket took up	wā'hē"heñ" he it said	o'nī': also:	Now verily	hi'ia' thou shouldst	ā'satge'dat." hear it on thy back by the forehead strap."	10	
O'nē" Now	tho'ge" at that (time)	go'dēñ'dioñ'. she departed.				11	
O'nē" Now	he' again	tea' the where	oñtha'hi'ne' she travels onward	ne'tho' there	gothoñ'de' she it heard	on'gwe', a man- being	12
i'ha'do'k: he kept saying:	Hau'. "Come,	o'nē" now	desdā'nhā'. do thou stand."	Hiia' Not (it is)	dā'deigoda'ī'. she did stop,	13	
Hodoñni'ā' He Aurora Borealis	nā'ie' that (it is)	thot'hā'. thence he is speaking.	Gaiñ'gwā' Some (time)	nwā'oñni'she' so (long) it lasted	oñtha'hi'ne' she travels onward	14	

heard a man-being talking, saying: "Verily, do thou stand. Now, verily, thou hast returned home. I am hungry. My child, I desire to eat food." She did not stop. In so far as he is concerned, it was White Fire Dragon who was talking to her. Now, she again arrived where she had crossed the river, and there again, beside the river, she stood. Now, moreover, she heard again a man-being saying: "Do thou stand. I desire that thou and I should converse together." She did not stop. It was the chief who was standing here seeking to tempt her mind. At once she crossed the river on the floating maple log. It was just midday when she again arrived at the place whence she departed, and she went directly into the lodge. As soon as she laid her burden down, she said: "Oh, my mother, now, hither I have returned." She, the elder one, spoke, saying: "I am thankful that

- | | | | | | | | |
|----|--|---|---|--|--|--|---|
| 1 | o'nē ⁿ
now | he'
again | gothoñ'de',
she it heard | i'ha'do ⁿ k:
he kept
saying: | "Desdā'nhā'
"Do thou stand, | hī'ia',
verily, | O'nē ⁿ
Now, |
| 2 | hī'ia'
verily, | sa'sio ⁿ ,
again thou
hast returned, | Agsi's
I am hun-
gry, | ge'he'
I it
desire | agadekhou'niā',
I food should eat, | goñ-ha'wā',
I am thy parent." | |
| 3 | Hīia'
Not
(it is) | dā'deigodā'i',
she did stand, | Ga'ha'sēndie'thā'
Fire-Dragon
(it casts fire) | owā'he'sdā'
it white (is) | nī'hūā'do'-
thus his body
(is) | | |
| 4 | dē ⁿ
in
(it is) | nā'ie'
that
(it is) | ne'
the
that | nā'
that
one | tho'thā',
thence he
is talking, | O'nē ⁿ
Now | ne'tho'
there |
| 5 | noñ'we'
the place | deigaoia'hīā'gi',
she river crossed, | ne'tho'
there | he'
again | doñsäiedā'nhā'
there again she
stood | ne'
the | |
| 6 | ge ⁿ hio ⁿ hwāk'dā',
it river beside, | O'nē ⁿ
Now, | dī'
more-
over, | he'
again | gothoñ'de'
she it heard | ne'
the | oñ'gwe',
man-be-
ing |
| 7 | i'ha'do ⁿ k:
he kept
saying: | "Desdā'nhā',
"Do thou stand, | Dewagado ⁿ hwēñdjioñ'niks
It me is necessary to | | daedithā'cā',
thou should con-
verse." | | |
| 8 | Hīia'
Not
(it is) | dā'deigodā'i',
she did stand, | Ha'sēñnowa'uē ⁿ
He chief is | ne'
the
that | nā'
that
one | ne'tho'
there | |
| 9 | he'ha'dā',
there he
stands, | he'he'
he it
desires, | hī'ia'
he her mind will
give trouble to, | dē ⁿ sbago'nigo ⁿ hā'cū',
At once | Goñdādie'
she | wā'-
she | |
| 10 | dieia'hīā'k
river crossed | teā'
the
where | o'hwā'dā'
it maple | gaēñ'do',
it log
floats, | Agwā's
Just | gaē ⁿ hīā'hē ⁿ
it sky center (is)
(noontide) | |
| 11 | ne'
the | o'nē ⁿ
now | hoñsäie'io ⁿ
there again she
arrived | teā'
the
where | noñ'we'
the place | dīago'dēñ'dio ⁿ ,
thence she de-
parted, | eiñ'dā-
her body
went |
| 12 | goñdā'die'
right on | ne'
the | guno ⁿ sgoñ'wā'
it lodge in | hoñsäie'io ⁿ ,
there again she
reentered, | Ganio ⁿ
as | wā'oñthe'-
she her
burden laid | |
| 13 | nā'io'
down | wā'ā'hēñ':
she it said | "Agno ⁿ hā',
"My mother, | o'nē ⁿ
now | ne'
the | ne ⁿ
this
(is) | saño ⁿ ,
again I have
returned." |
| 14 | gokstēñ'ā'
she elder one | o'nē ⁿ
now | daiewēñnitgē ⁿ nhā'
thence she word-spoke | wā'ā'hēñ':
she it said: | "Nīawē ⁿ hā'
"I am thankful | | |

thou hast arrived in peace." Then the maiden again spoke and said: "Ye severally must make preparations by severally removing the roofs from your lodges. There is an abundance of meat and corn also coming, as animals do come, when it becomes night, by and by." And at that time she at once went to the place where lay the burial-case of her dead father, and now, moreover, she again climbed up there. As soon as she reached the place, she said: "Oh, my father, I have now returned home." He said, in replying: "How fared it? Was he willing to do it?" She said: "He was willing." Now, again, he spoke, saying: "I am thankful that thou wast able to do it, as it seems. Thou art fortunate in this matter. And it seems, moreover, good, that thou shouldst, perhaps, at once return home, for the reason, verily, that the chief is immune to magic potency, that nothing can affect the orenda of Chief-who-has-the-standing-tree-called-Tooth, and whom some call He-holds-the-earth."

tea'	skēn'no''	wā'sio'',	O'nē''	tejeda'diā'	ne''	eksā'go'nā'	1
the where	well it is	thou hast arrived,	Now	again she spoke	the	she maiden is	
wā'ā'hēn':	Ē''swadogēs'dā'	ē''swasgwā'hēn'gwā'ho''	tea'				2
she it said:	Ye it will prepare well	ye bark roof will take off plurally				the where	
swano''sūēn'do''.	Odo'hēn'do''	O'wā'hā'	o'nē''hā'	o'nī'			3
ye lodges have plurally.	It is abundant	it meat,	it corn	also,			
dagoñ'ne' ne''	o'nē''	gē''djī'k	ē''io''gak''	Tho'ge''	o'nē''	goñda-	4
thence they the	now	will it become by and by	At that night.	At that time	now	at once	
(z.) are coming							
die'' ne'tho'	nhwā'ē''	tea'	noñ'we'	teu'ho''sū'hā'	ne''	go'nī'hā'	5
there	thither she went	the where	the place	there it case up-lies	the	her father	
gē''hā'	o'nē''	dī''	ne'tho'	hoñsāiē''thē''.	Ganio''	hwā'ē'io''	6
it was,	now	more-over	there	thither again she climbed.	So soon as	there she arrived	
o'nē''	wā'ā'hēn':	Gī'nī'hā'	o'nē''	sugio''.	Nī'ha'wēñ'	tea'	7
now	she it said:	My father,	now	again I have returned,	Thence he it the said	where	
dā'hā'hwā'sā'gwā':	Hate'gwi'	wā'hokāiē''hā'-khē''.	Wā'ā'hēn':				8
he answered:	How is it,	he was willing, was he?	She it said:				
Wā'hokāiē''hā''	O'nē''	he''	da'hawēñitge''nhā'	wā'hēn'hēn':			9
He was willing,	Now	again	thence he word spoke	he it said:			
Nīawēñ'hā'	tea'	wā'gwe'niā'	nige''khē''.	We'swadāā'shwīios'-			10
I am thankful	the where	thou wast able to do it	it would seem,	It prospers your (pl.) fortune,			
dā'	Nā'ie'	dī''	oiā'ne'	oñ'	ne''	goñdadī''	11
That it is	more-over	it is good	prob-ably	the	at once	hence again thou shouldst depart,	
swā'djik'	hī'hā'	hiā'	stē''	noñwā'ho'dē''	de'honā'gō'wās	ne''	12
because verily,	not (it is)	any-thing	kind of thing	it affects him, she is immune to orenda	the		
nēñ'gē''	ne''	Ha'sēñnowā'nē''	ne''	Hodā'he'	nā'ie'	ne''	13
this one	the	He chief is	the	He has a standing tree (it is)	that the	It	
djā'	nwā'gēñdo'dē''	nā'ie'	ne''	o'diā'k	Hao''hwēñdjāwā'gi'		14
tooth	such it tree kind of is;	that (it is)	the	some	He-earth-holds		
hoñwanā'do''khwā''							15
they it use to designate him,							

At that time all those who dwelt there undid their lodges by removing the roofs from all severally. Then, verily, when it became night, as soon as the darkness became settled, they heard the sounds made by the raining of corn, which fell in the lodges. Then they went to sleep. When it became day, they looked and saw that in the lodges corn lay piled up, quite filling them. Now, moreover, their chief said: "Do ye severally repair your lodges. And, moreover, ye must care for it and greatly esteem it; the thing has visited our village which He-who-has-the-standing-tree-called-Tooth has given you to share with him."

In a short time they were surprised, seemingly, that the maiden was nowhere to be found. She had again departed. They knew that she had again gone to the place where stood the lodge of the chief

- 1 Tho'ge' o'nēⁿ ne' hadina'gee' gagwe'gī' wā'hadigā'te'ia'hoⁿ
At that time now the they (m.) rare dwelling it all they (m.) undid plurally
- 2 tea' hodinoⁿsāiēn'doⁿ wā'hoiṣgwā'hēṣgwā'hoⁿ gagwe'gī'.
the they (m.) plurally lodges have, they (m.) bark roofs removed plurally it all.
- 3 O'nēⁿ hi'ia' ne' o'nēⁿ wā'o'gak, ganio' wā'dwa'soṇdāiēndā'nhā'
Now verily the now it became so soon it night became settled
night, as
- 4 o'nēⁿ hoṇnathoṇde' o'nēⁿ wā'o'kā'o'hā' tea' wā'o'staiṇ'di'
now they (m.) it heard now it noise made the where it showered
- 5 ne' onēⁿ'hā' ne' tea' ganoⁿsgoṇwā'shoⁿ ēⁿ'sēⁿ'nhā'. O'nēⁿ.
the it corn the where it lodge in along it fell. Now
- 6 wā'hoiṇā'gak. Ne' o'nēⁿ wā'o'hēⁿ'nhā' wā'hoiṇgat'hwā' wā'ha-
they (m.) slept. The now it day became they (m.) it looked they (m.)
at
- 7 di'gēⁿ tea' ganoⁿsgoṇwā'shoⁿ dega'hēn' gage'heⁿ' ne' onēⁿ'hā'.
saw it the where it lodge in along it is full it is heaped the it corn.
- 8 O'nēⁿ di' ne' hoṇwa'sēn'noⁿ wā'hēn'hēn': "O'nēⁿ sasnī'soṇ-
Now more- the their (m.) chief he it said: "Now again do ye them
over repair
- 9 niā'hēn' (saswa'soṇniā'hēn') tea' swanoⁿsāiēn'doⁿ Nā'ie' di'
plurality (again do ye them the ye (pl.) lodges have That more-
plurally plurally repair) where plurally (it is) over
- 10 ne' ēⁿswadeiēnoṇ'nhā', ēⁿswanoⁿsdek' hi'ia' tea' noṇwa'ho'dēⁿ
the ye it good care ye will continue to verily, the kind of thing
will give, esteem it greatly,
- 11 wā'oṅgwanoṇwā'nhā' ne' tea' wā'etehinoṇ'dā' ne' Ono'djā'
it has found (visited) our the the one it has shared the It tooth
village with you
- 12 Hodā'he'.
He has stand-
ing tree."
- 13 Nioi'hwāgwā'hā' o'nēⁿ wā'hoṇdiēn'hā' gwā' hiā' gā'tkā'
Just it is short matter now they (m.) were- seem- hiā' gā'tkā'
(time) surprised- ingly (it is) anywhere
- 14 de'teieⁿ's ne' eksi'go'nā'. Teiagō'dēn'dioṇ'. Hoṇmēnoⁿ'doⁿ.
she goes the she (is) maiden, Again she had They (m.) it knew,
about departed.
- 15 iā'kēⁿ, tea' ne'tho' hēciagawe'noṇ' tea' noṇ'we' thonoⁿsā'ieⁿ
it is the there thither again she the the place there his lodge
said, where has gone where lies

who was her consort. Now, verily, in reference to him he himself in turn was surprised to see her return home. When it became day again, the chief noticed that seemingly it appeared that the life of the maiden, his spouse, had changed.^a Thus it was that, day after day and night after night, he still considered the matter. The conditions were such that he did not know what thing was the cause that it [his spouse's condition] was thus, so he merely marveled that it had thus come to pass.

It is certain, it is said, that it formed itself there where they two conversed, where they two breathed together; that, verily, his breath is what the maiden caught, and it is that which was the cause of the change in the life of the maiden. And, moreover, that is the child to which she gave birth. And since then, from the time that he [her

ne'	ha'señnowa'ne''	ne'	gado'gō''	de'hia'di'.	O'nē''	hi'ia'	1		
the	he chief is	the	it is certain (place)	they (m.) two are one.	Now	verily			
ne'	nā''	ha'o''hwā''	o'n''kē''	wā'hadīēñ''hā'	gwā''	o'nē''	sūie'io'',	2	
the	that one	he himself	next in turn	he was surprised	seem- ingly	now	again she returned.		
Ne'	o'nē''	wā'o'hē''ñhā''	o'nē''	wā'hatdo'gā'	ne''	ha'señno-	3		
The	now	it day became	now	he it noticed	the	he			
wa'nē''	tea''	ne''tho''	nī'io't	tea''	āiēñ'ā''	tea''	o'nē''	o'ia'	4
chief is	the where	there	so it is	the where	one would think	the where	now	it is other	
nī'io't	tea''	ago'n'he''	ne''	eksā'go'nā''	ne''	he'nā'.	Ne''tho''	5	
so it is	the where	she is living	the	she maiden	the	his spouse.	There		
nī'io't	tea''	wēñdade'nio''	wā'sondade'nio''	o'nī''	de'hoiā'dowe'di'.	6			
so it is	the where	day after day	night after night	also	he it is considering.				
Ne''tho''	nī'io't	hiā''	de'hono''do''	ho't	noñwa'ho'dē''	dāioi-	7		
There	so it is	not (it is)	he it knows	what	kind of thing	thence it is			
hwā''khe''	tea''	ne''tho''	nī'io't.	nā'ie''	gēñ'gwā''	hoi'hwane'hā'gwās	8		
reason	the where	there	so it is,	that (it is)	only	he matter marvels at			
tea''	nwā'awē''ñhā'.	9							
the	so it came to pass.								
Ne''tho''	gāi'hwado'gō''.	ia'kē''.	wā'wadoñ'niā''	tea''	de'hodi'thā''	10			
There	it is definite matter,	it is said,	it itself formed	the where	they conversed together				
tea''	hiādoñ'ie's	ne''	aoñwi'sā''	nā'ie''	hi'ia'	wā'eiē'nā''	ne''	11	
the	they two (m.) breathed	the	it breath (is)	that (it is)	verily	she it caught	the		
eksā'go'nā',	nā'ie''	hi'ia'	dagāi'hoñ'niā''	tea''	o'ia'	nwā'awē''ñhā'	12		
she maiden is,	that (it is)	verily	thence it matter caused	the where	it is other one	so it came to pass.			
tea''	ago'n'he''	ne''	eksā'go'nā'.	Nā'ie''	ne''	nā''	wā'ago-	13	
the	she is living	the	she maiden. (is)	That (it is)	the that	the one	more- over	she became	
ksā'daiēñdā''ñhā'.	Nā'ie''	ne''	tea''	gā'e''	dāga'hawi'dā''	tea''	14		
possessed of a child (gave birth to it).	That (it is)	the	the where	hither	thence it it bore (the time)	the where			

^a The expression "life has changed" is employed usually as a euphemism for "is pregnant."

spouse] let man-beings go here on the earth, the manner in which man-beings are paired has transformed itself. This is the manner in which it will continue to be; this will be its manner of being done, whereby it will be possible for the man-beings dwelling on the earth to produce ohwachiras of posterity. Thus, too, it seems, it came to pass in regard to the beast-world, their bodies all shared in the change of the manner in which they would be able to produce ohwachiras of offspring here on the earth.

Thus it was that, without interruption, it became more and more evident that the maiden would give birth to a child. At that time the chief became convinced of it, and he said: "What is the matter that thy life has changed? Verily, thou art about to have a child. Never, moreover, have thou and I shared the same mat. I believe that it is not I who is the cause that thy life has changed. Dost thou thyself

- | | | | | | | | |
|----|--|---|---|--|--|--|----------------------------------|
| 1 | niga'ha'wī
there-it bore
(the time) | o ⁿ -hwēndjia'ge
it earth on | wā'shagot'gā'k
he them let go | ne'
the | o ⁿ 'gwe'
man-
being | o'ne ⁿ
now | |
| 2 | dei ^o de'niōn
it itself changed | tea'
the
where | nigāiēnno'dē ⁿ
there its kind of doing
(its method of action) | tea'
the
where | wā'shagoāne'gā ⁿ
he them places
together | ne'
the | |
| 3 | o ⁿ 'gwe'.
man-
being. | Tho'ne ⁿ
Here | hi'ia'
verily | o ⁿ -kē ⁿ
next in
time | nē'io'ḍik,
so it will con-
tinue to be, | nē'gāiēnno'dē ⁿ k,
such its method of
being done will be, | |
| 4 | nā'ie' ne'
that the
(it is) | ē ⁿ gagwe'niā
it will be able
to do it | ē ⁿ io ⁿ hwadjiēn'ni'
they will produce
ohwachiras (families) | ne'
the | o ⁿ 'gwe' tea'
man-
being the
where | | |
| 5 | o ⁿ -hwēndjia'ge
it earth on | ena'gee'.
they dwell. | Ne'tho' gwa'
There seem-
ingly | o'
too | nwā'awē ⁿ 'hā'
so it came to
pass | ne'
the | |
| 6 | goḍdi'io'.
they (z.)
animals. | gagwe'gī'
it all | wā'odiā'dadiio'ās
their bodies shared
its fate | tea'
the
where | nwā'gāiēnno'dē ⁿ
such its manner of
being done became | | |
| 7 | ne' tea'
the the
where | dē'goḍhwadji'ia'k
they (z.) will produce
ohwachiras | ne' tho'ne ⁿ
the here | o ⁿ -hwēndjia'dē'.
it earth is present. | | | |
| 8 | Ne'tho'
There | ni'io't
so it is | hei ^o tgōnda'gwī'
hence it is unceasing | dāio ⁿ tgē ⁿ 'i-hā'die'
it became more and
more manifest | tea'
the
where | ē ⁿ ia-
she | |
| 9 | gowāiēnda'nba'
will have a child | ne' eksā'go'nā'.
the she maiden.
(is) | Tho'ge' o'ne ⁿ
At that
(time) | now
it is true | dō'gē ⁿ s
be | wā ⁿ -
be | |
| 10 | batdo'kā'
it noticed | ne'
the | ha'sēnnowa'nē ⁿ .
he chief (is), | wā'hē ⁿ -hē ⁿ '
he it said, | di':
more-
over: | "Ho't
"What | |
| 11 | noḍwa'ho'dē ⁿ
kind of thing | ni'io't
so it is | tea'
the
where | o'ia'
it is
other | ni'io't
so it is | tea'
the
where | so'n'hē?
thou art
living? |
| 12 | Saksā'dāiēnda'se'
Thou art about to have
a child | hi'ia'.
verily. | Hiia'
Not
(it is) | hwēn'do ⁿ
ever | dī'
more-
over | dē'oḍgiā'dī'.
thou I have lain
together. | |
| 13 | Ge'he' hiia' I
I it think
(it is) | de'gēn'
it is | ne' tea'
the
where | o'ia'
the
other | ni'io't
so it is | tea'
the
where | so'n'hē'.
thou art
living. |
| 14 | Sēnno ⁿ 'do ⁿ -khe ⁿ '
Thou it knowest, dost
thou | soḍ',
who
(it is), | ne' i's'
the
thou?" | Hiia' stē ⁿ '
Not
(it is) | de'ago'nigo ⁿ -
she it under- | | |

know who it is!" She did not understand the meaning of what he said.

Now, at that time, the chief began to be ill. Suddenly, it seems, she herself now became aware that her life had changed. Then she said, addressing the chief: "I believe that there is, perhaps, something the matter, as my life at the present time is not at all pleasant." He did not make any reply. Not long thereafter she again said: "My thoughts are not at all pleasant." Again he said nothing. So it continued thus that she did nothing but consider the matter, believing that something must be the matter, perhaps, that the condition of her body was such as it was. It became more and more evident that she was pregnant. Now it was evident that she was big with child.

Sometime afterward she again resolved to ask him still once more. She said: "As a matter of fact, there must be something the matter.

bāiēndā'ī'	ho't	noñwa'ho'dē ⁿ	gēñ'dā'	tea'	noñwa'ho'dē ⁿ	1	
stood	what (it is)	kind of thing	it means	the where	kind of thing		
wā'hada'diā'.						2	
he it spoke.							
Tho'ge'	o'nē ⁿ	wā'wa'su'wē ⁿ	wā'hono ⁿ hwāk'dē ⁿ	ne'	ha'	3	
At that (time)	now	it began	he became ill	the	he		
sēñnowa'nē ⁿ .	Diēñ'hā'	gwā'	o'nē ⁿ	wā'ōñtō'gā'	ga'o ⁿ hwā'	4	
chief [is].	After a while	seem- ingly	now	she it noticed	she herself		
tea' o'īā'	ni'io't	tea'	ago'n'he'.	O'nē ⁿ	tho'ge'	wā'ā'hēñ',	5
the it is where other	so it is	the where	she is living.	Now	at that (time)	she it said,	
wā'hawō'n'ha's	ne'	ha'sēñnowa'nē ⁿ :	Ge'he'	stē ⁿ	gwā'		6
she him addressed	the	he chief [is]:	"I it think	some- thing	seem- ingly		
noñwa'ho'dē ⁿ	oñ'	ni'io't.	tea'	hiā'	de'awēñtga'de'	tea'	7
kind of thing	perhaps	so it is.	the where	not	it is pleasant	the where	
go'n'he'	ne'	o ⁿ 'kē ⁿ !'	Hiā'	stē ⁿ	de'ha'wēñ.	Hiā'	8
I am living	the	at present?"	Not (it is)	any- thing	he it has said.	Not (it is)	it
aoñni'she'ī'	o'nē ⁿ	he'	wā'ā'hēñ':	Hiā'	skēñ'no ⁿ	de'gēñno ⁿ .	9
lasted (long)	now	again	she it said:	Not (it is)	peaceful (it is)	I am think-	
doñ'niok."	Hiā'	he'	stē ⁿ	de'ha'wēñ.	O'nē ⁿ	ne'tho'	10
ing repentedly."	Not (it is)	again	any- thing	he it has said.	Now	there-	
ni'io't	de'agoñdōwe'di'	gēñ'gwā'.	ēñ ⁿ 'he'	stē ⁿ	gwā'	noñwa'	11
so it is	she it is considering	only,	she it thinks	some- thing	seem- ingly	kind of	
ho'dē ⁿ	oñ'	ni'io't.	tea'	tho'nē ⁿ	ni'io't	tea'	12
thing	prob- ably	so it is.	the where	here, this way	so it is	the where	
Dāiotgē ⁿ 'īhā'die'	tea'	ene'io ⁿ .	O'nē ⁿ	otgē ⁿ 'ī'	egowa'nē ⁿ .		13
It became more and more manifest	the where	she is pregnant.	Now	it is evi- dent	she large (is),		
Gaiñ'gwā'	nwā'ōñni'she'	o'uē ⁿ	he'	wā'ēñ'ī'	ēñ'sheñ'hēñ'do ⁿ		14
Some (time)	so long it lasted	now	again	she it thought	again I him will ask		
ā'so ⁿ .	Wā'ā'hēñ':	Ho't	noñwa'ho'dē ⁿ	oñ'	se'	ni'io't	15
once more.	she it said:	What	kind of thing	prob- ably	it is nat- urally ter of fact	so it is the where	

perhaps, that my body is in this condition. And the thoughts of my mind are not at all pleasant. One would think that there can be no doubt that, seemingly, something is about to happen, because my life is so exceedingly unpleasant." Again he said nothing. When it became night, then, verily, they laid their bodies down and they slept. So now, verily, he there repeatedly considered the matter. Now, in so far as the maiden was concerned, she still did not understand what was about to take place from the changed condition of her body. Some-time afterward the chief spoke to her, saying: "As a matter of fact, a man-being (or rather woman-being) will arrive, and she is a man-being child, and thou must care for her. She will grow in size rapidly, and her name is Zephyrs."^a The maiden said nothing, for the reason that she did not understand what her spouse told her.

- 1 tho'nōⁿ. nī'io't ne'' giā'dī'ge'. nā'ie' ne'' g'nigroⁿ.hā'go' hī'ā'v'
here so it is the my body on, that (it is) the my mind on not (it is)
- 2 skēn'noⁿ de'gēūnoⁿ.don'nioⁿk! Gāi'hwado'gēⁿ āiēn'ā' stēⁿ gwāⁿ
peaceful (it is) I am thinking repeatedly? It matter certain (is) it seems some- thing seem- ingly
- 3 niāwēⁿ.se', swā'djik' dēⁿ.gi' hīā'v' de'awēntga/de' tea'
so it is going to happen, because exceed- ingly not (it is) it is pleasant the where
- 4 go'n'he'. Hīā'v' he'' stēⁿ de'ha'wēn'. Ne'' o'neⁿ wā'o'gak
I am living. Not (it is) again any- thing he it has said. The now it became night
- 5 o'neⁿ hī'ā' wā'hoñdiā'dago'heñ'. wā'hoñnā'gak. Da', o'neⁿ
now verily they (m.) laid their several bodies down, they (m.) went to sleep. So, now
- 6 hī'ā'v' ne''tho' hēūnoⁿ.don'nioⁿk. O'neⁿ ne'' nā' eksā'go'nā' hīā'v'
verily there he is thinking repeatedly. Now the that that she maiden not (is)
- 7 ā'soⁿ de'āiāgo'nigoⁿ.hāiēndā'nhā' ho't noñwa'ho'dēⁿ niāwēⁿ.se'
still she it comes to understand what (it is) kind of thing so it is about to happen
- 8 tea' o'ā' nī'io't eia'dī'ge'. Gāi'gwā' nwā'oñni'she' ne''tho'
the where other so it is her body on. Some (time) so it lasted there
- 9 nī'io't o'neⁿ ne'' ha'sēñnowa'nēⁿ da'hada'diā', wā'heⁿ.hēñ':
so it is now the he chief (is) thence he spoke, he it said:
- 10 "Ēⁿie'ioⁿ se'' oñ'gwe', eksā'ā', nā'ie' ne'' nā'ie' dē'she'.
"she will arrive it is mat- ter of fact a man- being, she child (is), that (it is) the that (it is) wilt thou
- 11 snie'nhā'. Gode'sno'we' dī', Gāēñde'soⁿk eia'djī'. Hīā'v'
care well for her. she grows rapidly more over, it-wind-goes-plurally (Gusts-of-wind) she is named. Not (it is)
- 12 stēⁿ de'aga'wēn' ne'' eksā'go'nā' nā'ie' ne'' dāioi'hwā'khe'
any- thing she it said the she maiden (is) that (it is) the thence it is reason
- 13 tea' hīā'v' de'āgo'nigoⁿ.hāiēndā'ī' ne'' noñwa'ho'dēⁿ gēñ'dā'
the not (it is) she it understood the kind of thing it means

^a This name Zephyrs merely approximates the meaning of the original, which signifies the warm springtide zephyrs that sometimes take the form of small whirlwinds or eddies of warm air.

Not long afterward, then, verily, she gave birth to a child. She paid no attention to it. The only thing she did was to lay it on the place where the chief customarily passed the night. After ten days' time she again took it up therefrom.

Sometime afterward the chief became aware that he began to be ill. His suffering became more and more severe. All the persons dwelling in the village came to visit him. There he lay, and sang, saying: "Ye must pull up this standing tree that is called Tooth. The earth will be torn open, and there beside the abyss ye must lay me down. And, moreover, there where my head lies, there must sit my spouse." That is what he, the Ancient One, sang. Then the man-beings dwelling there became aware that their chief was ill.

tea'	wā'shagotho'io ⁿ	ne'	de'bia'di'.	Hiiā'	de'oi'hwishe'ir	1		
the where	he her told	the	they (m.) two are one,	Not (it is)	it long matter became			
o'ne ⁿ	hi'ia	wā'agoksa'daiēnda'uhā'.	Hiiā'	de'agos-de'isdī'.		2		
now	verily	she became possessed of a child.	Not (it is)	she it paid attention to,				
Nā'ie'	gēn'gwā'	ne'tho'	hwa'e'chēn'	tea'	noñ'we'	ni'hōmo ⁿ	3	
That (it is)	only	there	there she it laid	the where	the place	there he it uses		
hwe'sthā'	ne'	ha'sēñnowa'ne ⁿ .	Wāshē ⁿ '	niwēndage'	nwā'oi-		4	
to sleep on	the	he chief (is).	Ten (it is)	so it day (is) in umber	so it			
ni'she'	o'ne ⁿ	hā'dōñsūie'gwā'.					5	
lasted	now	thence again she it took.						
Gaiñ'gwā'	nwā'oiñi'she'	o'ne ⁿ	ne'	ha'sēñnowa'ne ⁿ	wā'hat-		6	
Some (time)	so (long)	it lasted	now	the he chief (is)	he it noticed			
do'gā'	ne'	tea'	o'ne ⁿ	wā'wa'sa'wē ⁿ	o'ne ⁿ	wā'hono ⁿ 'hwāk'dē ⁿ .	7	
the that	the where	now	it began	now	he became ill.			
Daiotgē ⁿ 'i'hā'die'	tea'	ni'hoē ⁿ 'hia'gē ⁿ .	Gagwe'gī'	tea'	gana-		8	
It became more and more manifest (severe)	the where	so he is suffering.	It all	the where	it vil- lage			
dā'ie ⁿ	ena'gee'	hadik'do ⁿ k.	Ne'tho'	hēñdā'gā'.	hōdēñmō'dā'.		9	
lies	they dwell	they (m.) come to see (him).	There	he lay,	he is singing.			
i'ha'do ⁿ k:	Ē ⁿ swaēñdoda'gwā'	nēñ'gē ⁿ	gā'he'.	ono'djā'	gāia'djī'.		10	
he kept saying:	"Ye standing tree will pull up	this one (it is)	it tree stands.	it tooth	it is called.			
Ē ⁿ wado ⁿ 'hwēñdjādet'hā'.	ne'tho'	o'sadagē ⁿ 'hia'dā'	hē ⁿ sgwēñ-				11	
Will it earth open,	there	it abyss edge of	there will ye					
dā'gāñ'.	Nā'ie'	dī'	ne'	tea'	noñ'we'	hā'degno ⁿ 'hā'ie ⁿ	ne'tho'	12
me lay	That it is	more- over	the	the where	the place	just my head scalp where lies	there	
ē'ietgo'dak	ne'	deiagni'dēñ'.	Nā'ie'	hōdēñmō'dā'	ne'		13	
she will sit	the	one I abide together."	That (it is)	he is singing	the			
hokstēñ'ā'.	O'ne ⁿ	ne'	oiñ'gwe'	ne'	ne'tho'	hadina'gee'	14	
he elder one.	Now	the	man-beings	the	there	they (m.) dwell		
wā'hoñtō'gā'	tea'	hono ⁿ 'hwāk'dāñi'	ne'	ha'sēñnowa'ne ⁿ .			15	
they it noticed	the where	he is ill	the	he chief (is)				

Now, verily, all came to visit him. They questioned him repeatedly, seeking to divine his Word, what thing, seemingly, was needful for him, what kind of thing, seemingly, he expected through a dream. Thus, day after day, it continued that they sought to find his Word. After a time the female man-being child was of fair size. She was then able to run about from place to place. But it thus continued that they kept on seeking to divine his Word. After a while, seemingly, one of the persons succeeded in finding his Word, and he said: "Now, perhaps, I myself have divined the Word of him, the ordure, our chief." He who is called Aurora Borealis said this. And when he told the chief what manner of thing his soul craved, the chief was very pleased. And when he divined his Word, he said: "Is it not this that thy dream is saying, namely, that it is direful, if it so be that no person should divine thy Word, and that it will become still more

1	O'nē ⁿ Now	hí'ia' verily	gagwo'gī' it all	hadigwa'thwās. they (m.) visit severally.	Hoñwa'hēn'do ⁿ k They him question
2	hoñwawēñni'saks they his Word seek to divine	stē ⁿ ' any- thing	gwā' seem- ingly	noñwa'ho'dē ⁿ kind of thing	de'hodo ⁿ hwēñd- it is necessary
3	jioñ'uiks, for him,	stē ⁿ ' any- thing	gwā' seem- ingly	noñwa'ho'dē ⁿ kind of thing	hotgāie ⁿ 'di'. he desires through a dream.
4	ní'io't so it is	hoñwawēñni'saks they seek his Word repeatedly	o'hē ⁿ 'sēñk. day after day.	Diēñ'hā' After a while,	gwā' seem- ingly,
5	gain'gwā' somewhat	niñā'gā' so she is large	ne' the	eksā'ā'. she child. (is)	O'nē ⁿ Now
6	edak'he's. she runs about.	Ne'tho' There	ní'io't so it is	hegagoñdā'gwī' hence it is unceasing	hā'degāie'i' just it is suf- ficient
7	Diēñ'hā' After a while	gwā' seem- ingly,	o'nē ⁿ now	shāiā'dat he person one is	o'nē ⁿ now
8	wā'hē ⁿ hēñ': he it said:	O'nē ⁿ Now	hoñ' prob- ably	ni'ā' I person- ally	wā'he'dawēñnowē ⁿ 'nhā' I his, ordure's, Word have found
9	shedwa'sēñ'no ⁿ . he our chief (is)."	Hodoñni'ā' He Aurora Borealis	hoñwana'do ⁿ 'khwā' they (m.) designate him thereby	nā' that one	wā'hē ⁿ -. he it
10	hēñ'. said.	Nā'ie' That (it is)	ne' the	o'nē ⁿ now	wā'hoñwatho'ie ⁿ he him told
11	tea' the where	noñwa'ho'dē ⁿ kind of thing	wadādjis'thā' it it craves	ne' the	hothwa'i' his soul
12	noñ'niā'. pleased.	Nā'ie' That (it is)	ne' the	o'nē ⁿ now	wā'hoñwawēñnowē ⁿ 'nhā' he his Word divined
13	"Nā'ie'-khē ⁿ ' That it is,	is it	iwa'do ⁿ it it says	ne' the	sadā'ā'shwā' thy dream (luck)
14	ēñganowē ⁿ 'khe'. it direful will become	nā'ie' that it is)	gi'shē ⁿ it may be (that)	ne' the	hiñā' that (it is)
					thāiesawēñnowē ⁿ 'nhā'. they thy Word should divine

direful? And yet, moreover, it is not certain that this is what thy soul craves; that its eyes may have seen thy standing tree, Tooth as to kind, pulled up, in order that the earth be torn open, and that there be an abyss that pierces the earth, and, moreover, that there beside the abyss one shall lay thee, and at thy head thy spouse shall be seated with her legs hanging down into the abyss." At that time the chief said: "Ku'.^a I am thankful! Now, verily, the whole matter has been fulfilled by thy divining my Word."

During this time [the duration of the dream feast], a large body of man-beings,^b paid a visit there. He, the Deer, paid a visit there. He, the Great-horned Deer [the Buck], paid a visit there. He, the Spotted Fawn, paid a visit, and was there seeking to divine the Word of the

Nā'ie'	dī'	ne'	hiā'	de'oi'hwado'gē'	nā'ie'	wadādjis'thā'	ne'	1
That (it is)	more- over	the	not (it is)	it matter certain (is)	that (it is)	it it craves	the	
sathwā'ī'	nā'ie'	dāioga'hā'īk	ne'	tea'	agaēñdodā'gwē'k	ne'	2	
thy soul,	that (it is)	its two eyes should have fallen on it	the	where	one should uproot standing tree	the		
sadēñdo'dā'	ne'	ono'djā'	nwā'gaēñdo'dē'	nā'ie'	dlioi'hwa'	3		
thou thyself tree hast set for	the	it tooth	such it tree (is) kind of,	that (it is)	thence it is reason			
awado'hwēñdjadet'hā'	āio'sadē'ha'	hā'dāiao'hwēñdjiōgo'dā'	4					
it itself earth should cause to gape	it cave should come to be	just it earth should transpire,						
Nā'ie'	ne'	ne'tho'	dī'	o'sadagē'hiā'dā'	hē'iesēñdā'gūn'	ne'tho'	5	
That (it is)	the	there	more- over	it cave edge of	there they thee will lay	there		
dī'	tea'	hesno'ha'ie'	ne'tho'	o'sadagoñwā'	hā'dēñiaggo'sīdē'	6		
more- over	where	there thy scalp lies	there	it cave in	just her two feet will			
doñ'niō'k	ne'	dedjia'di'."	Tho'ge'	ne'	ha'sēñnowa'nē'	7		
severally hang	the	one thou are one."	At that (time)	the	he chief (is)			
wā'hēñ'hēñ':	"Ku'.	Niāwē'ha'.	O'nē'	hī'ia'	wā'gūi'hwāiei'khe'	8		
he it said;	"Ku'.	I am thankful,	Now	verily	it matter is fulfilled			
hegagwe'gī'	ne'	tea'	wā'sgwawēñnowē'niā'."	9				
entirely (it all)	the	the where	ye my Word have divined."					
Nā'ie'	ne'	gēñdio'gowa'nē'	hodigwat'hwī'	tea'	nwā'oñni'she'.	10		
That it is	the	it body of persons large (is)	they (m.) visited	the where	so long it lasted.			
Skēñnoñdo''	wā'hagwat'hwā'.	Onā'gaēñdo''go'nā'	Skēñnoñdo''	11				
Deer	he visited (there).	It has great horns	Deer					
wā'hagwat'hwā'.	Teisda'thiēñ'ha'.	wā'hagwat'hwā'.	ne'tho'	12				
he visited (there)	Spotted Fawn	he visited (there)	there					
hoñwawēñni'saks	ne'	ha'sēñnowa'nē'.	O'gwāi'	o'ni'	wā'ha-	13		
he sought to divine his Word	the	He chief (is).	Beaver	also	he			

^aThis is an exclamation expressing gratification at having one's dream or vision divined and satisfied.

^bThe relator of this version stated that there was a reputed connection between the visits of these different personages and the presence of their kinds in the new world beneath the sky land, but he had forgotten it.

chief. He, the Bear, also paid a visit. Now, he also, the Beaver, paid a visit. And he, the Wind-who-moves-about-from-place-to-place, paid a visit also. And now, also, he, the Daylight, paid a visit. Now she also, the Night, the Thick Night, paid a visit. Now also she, the Star, paid a visit. Now, also, he, the Light-orb [the sun] paid a visit. And, too, the Water-of-springs, she paid a visit. Now, also, she, the Corn, paid a visit. Now, also, she, the Bean, paid a visit. Now, also, she, the Squash, paid a visit. Now, also, she, the Sun-flower, paid a visit. Now, also, the Fire Dragon with the body of pure white color, he paid a visit. Now, also, the Rattle paid a visit. Now, also, he, the Red Meteor, paid a visit. Now, also, he, the Spring Wind, paid a visit. Now, also, he, the Great Turtle, paid a visit. Now, also, he, the Otter, paid a visit. Now, also, he, the Wolf, paid

1	gwa'thwa'. visited (there).	O'nēn'. Now	o'nī' also	Nagaia'gi'. Beaver	wā'hagwat'hwa'. he visited (there).	Tca'. The where	
2	Gaēn'de's It Wind Goes About	o'nī' also	wā'hagwat'hwa'. he visited (there).	O'nēn'. Now	o'nī' ne'. also the	Hā'deio'. It	
3	hat'hek Light of Day	wā'hagwat'hwa'. he visited (there).	O'nēn'. Now	o'nī' ne'. also the	A'soñ'he'. It Night,	Deioda'. It	
4	soñda'igi'. Black Darkness	wā'egwat'hwa'. she visited (there).	O'nēn'. Now	o'nī' ne'. also the	Odjisdāno'gwā'. It Star (spot)		
5	wā'egwat'hwa'. she visited (there).	O'nēn'. Now	o'nī' tea'. also the where	Gaū'gwā'. It Orb of Light (Sun)	wā'hagwat'hwa'. he visited (there).		
6	Nā'ie'. That (it is)	o'. too	tea'. the where	Ga'hne'go'. It Embedded Water	wā'egwat'hwa'. she visited (there).	O'nēn'. Now	o'nī' ne'. also the
7	Oñēn'hā'. It Corn	wā'egwat'hwa'. she visited (there).	O'nēn'. Now	o'nī' ne'. also the	O'sa'he'da'. It Bean	wā'egwat'hwa'. she visited (there).	
8	hwa'. Now	O'nēn'. Now	o'nī' ne'. also the	O'hniōn'sā'. It Squash	wā'egwat'hwa'. she visited (there).	O'nēn'. Now	
9	o'nī' ne'. also the	Oā'wēn'sā'. It Sunflower	wā'egwat'hwa'. she visited (there).	O'nēn'. Now	o'nī' Ga'ha'sēñ'. also It		
10	die'thā'. Fire-dragon	owā'he'sdo'go'. it white pure (is)	nī'hāiā'do'dēn'. such his body kind of (is)	wā'hagwat'hwa'. he visited (there).	O'nēn'. Now		
11	o'nī' ne'. also the	Ga'stawēn'sā'. It Rattle	wā'hagwat'hwa'. he visited (there).	O'nēn'. Now	o'nī' ne'. also the		
12	Hadawine'thā'. He (Red) Meteor	wā'hagwat'hwa'. he visited (there).	O'nēn'. Now	o'nī' ne'. also the	Daga'shwi'. It Spring Wind		
13	ne'dā'. he visited (there).	wā'hagwat'hwa'. he visited (there).	O'nēn'. Now	o'nī' ne'. also the	Hania'dēn'go'nā'. He Great Turtle		
14	wā'hagwat'hwa'. he visited (there).	O'nēn'. Now	o'nī' ne'. also the	Skwā'icōn'. Otter	wā'hagwat'hwa'. he visited (there).		

a visit. Now, also, he, the Duck, paid a visit. Now, also, he, the Fresh Water, paid a visit. Now, also, he, the Yellowhammer, paid a visit. Now, also, he, the Medicine, paid a visit. Moreover, all things that are produced by themselves, that produce themselves, that is, the animals, and, next to them, the small animals, the flying things, of every species, all paid a visit. Now, sometime afterward, he, the Aurora Borealis, paid a visit. And, verily, he it was who divined the Word of the chief. Verily, he said: "The great standing tree, the Tooth, must be uprooted. And wherever it has a root there severally they must stand, and they must severally lay hold of each several root. And just then, and not before, shall they be able to uproot the standing tree. The earth will be torn open. Moreover, all persons must look therein. And there, beside the abyss, they

O'nē ⁿ	o'ni ⁿ	ne'	Tha'hioñ'ni ⁿ	wā'hagwat'hwā ⁿ	O'nē ⁿ	o'ni ⁿ	1	
Now	also	the	Wolf	he visited (there)	Now	also		
ne'	So'wek	wā'hagwat'hwā ⁿ	O'nē ⁿ	o'ni ⁿ	ne'	O'hne'ganos	2	
the	Duck	he visited (there)	Now	also	the	It Fresh Water		
wā'hagwat'hwā ⁿ	O'nē ⁿ	o'ni ⁿ	ne'	Gwē ⁿ gwē ⁿ	wā'hagwat'hwā ⁿ		3	
he visited (there)	Now	also	the	Yellow- hammer	he visited (there)			
O'nē ⁿ	o'ni ⁿ	ne'	Ono ⁿ gwā'tehā ⁿ	wā'hagwat'hwā ⁿ	Gagwe'gī ⁿ		4	
Now	also	the	It Medicine	he visited (there)	It all			
dī ⁿ	ne'	stē ⁿ	gwā ⁿ	noñwa'bo'dē ⁿ	ne'	odadoñ'ni ⁿ	5	
more- over	that	any- thing	seem- ingly	kind of thing	the	it has grown (it has produced itself, (it pro-		
ā'hā ⁿ	nā'ie ⁿ	ne'	goñdī'io ⁿ	nā'ie ⁿ	gwā'tho ⁿ	ne'	goñdīio'sho ⁿ ā ⁿ	6
duces itself,	that (it is)	the	they (z.) are animals,	that it is	next in order	the	they (z.) are small animals (birds)	
ne'	goñdī'dē ⁿ	nhwā'diodi'se'āge ⁿ	gagwe'gī ⁿ	wā'goñdigwat'hwā ⁿ				7
the	they (z.) fly habitually,	every they (z.) are species in number,	it all	they (z.) visited (there)				
O'nē ⁿ	gāñ'gwā ⁿ	nwā'oñni'she ⁿ	o'nē ⁿ	wā'hagwat'hwā ⁿ	ne'		8	
Now	some (time)	so long) it lasted	now	he visited (there)	the			
Hodoñni'ā ⁿ	Nā'ie ⁿ	hī'ia ⁿ	wā'hoñwawēñnowā ⁿ nhā ⁿ	ne'	Ha-		9	
He Aurora	That (it is)	verily	he his word divined	the	he			
Borealis,								
sēñnowa'nē ⁿ	Nā'ie ⁿ	ne'	hīia ⁿ	wā'hē ⁿ hēñ' ⁿ	• E ⁿ gaēñdoda ⁿ		10	
chief (is)	That (it is)	the	verily	he it said:	• It tree will be uprooted			
gwē ⁿ k	ne'	gā'he'gowa'nē ⁿ	ne'	Ono'djā ⁿ	Nā'ie ⁿ	ne'	tea ⁿ	11
the	it tree standing great (is)	the	the	It Tooth,	That (it is)	the	where	
noñ'we ⁿ	niñokde'hāde'nio ⁿ	ne'tho ⁿ	dē ⁿ hadiidā'nhā ⁿ	dē ⁿ hadiie-				12
the place	there it roots project plurally	there	they m. will stand,	they m. will plurally				
nau ⁿ 'ho ⁿ	ne'	djokde'hāt'sho ⁿ	O'nē ⁿ	ha'sā ⁿ	ē ⁿ hadiigwe'niā ⁿ		13	
lay hold of it	the	each it root is one,	Now	just then, not before	they (m.) will be able to do it			
ē ⁿ hadiēñdoda'gwā ⁿ	Ē ⁿ wado ⁿ hweñdjiadet'ha ⁿ	Gagwe'gī ⁿ	dī ⁿ				14	
they (m.) tree will uproot.	It itself earth will open roughly,	It all	more- over					
ne'tho ⁿ	hē ⁿ ioñtgat'hwā ⁿ	O'sadagē ⁿ hiā'dā ⁿ	ne'tho ⁿ	hē ⁿ iesēñ-			15	
there	hence will one look,	It abyss edge of	there	hence one				

must lay thee. Now, moreover, there at thy head she with whom thou dost abide must sit with her legs hanging down into the abyss." Then, verily, the chief replied, saying: "Ku'. I am thankful that ye have divined my word. Now all things have been fulfilled."

Verily, it did thus come to pass that they did uproot the standing tree, Tooth, that grew beside the lodge of the chief. And all the inhabitants of that place came thither with the intension of looking into the abyss. It did thus come to pass that everyone that dwelt there did look therein. At that time the chief then said, addressing his spouse: "Now, too, let us two look into the abyss. Thou must bear her, Zephyrs, on thy back. Thou must wrap thyself with care." Now, moreover, he gave to her three ears of corn, and, next in

- 1 dā'gān'. O'nēⁿ dī' tea' noñ'weⁿ nisoⁿhā'ieⁿ ne'tho' ē'iet-
lay. Now more-over the place there thy scalp she will
- 2 gō'dak ne' desnī'dēñ'. o'sadagon'wā' hā'dēñ'ago'si'dēⁿdoñnioⁿ-
sit the ye two abide together, it abyss in just her two feet will severally hang."
- 3 'hek. O'nēⁿ hī'ia' ne' ha'sēñnowanēⁿ nī'ha'wēñ': "Ku', nīa-
Now verily the he chief (is) thence he replied: "Ku', I am
- 4 wēⁿ'hā' wā'sgwēñnowēⁿ'nhā'. O'nēⁿ gagwe'gī' wā'gā'hwā-
thankful thou my word hast divined. Now it all it matter has been
- 5 iei'khe'."
fulfilled."
- 6 Ne'tho' hī'ia' nīawēⁿ'ī' ne' tea' hodjēñdodā'gwēⁿ ne'
There verily so it came the the they (m.) tree the
- 7 Ono'djā' tea' gā'he' ne' hono'sā'kdā' ne' ha'sēñnowa'neⁿ.
it tooth the it tree stands the his lodge be side it the he chief (is).
- 8 O'nēⁿ tea' ena'gee' gagwe'gī' ne'tho' dā'ieⁿ gawei'hā'die'
Now the they dwell it all there hither one (they) came one came desiring it (for the purpose of it)
- 9 ne'tho' hegatgat'hwā' tea' o'sadagon'wā' Ne'tho' nwā'-
there thither let me the where it abyss in. There so it
- 10 awēⁿ'hā' tea' hwā'bodi'he'g tea' nī'ioⁿ ena'gee' ne'tho'
came to pass the it exhausted their the so it is much they (indef.) dwell there
- 11 hwā'hoñt'gat'hwā'. Tho'ge' o'nēⁿ ne' ha'sēñnowanēⁿ wā'-
thither they (m.) At that (time) now the he chief (is) he
- 12 shagawēⁿ'hās ne' he'nā' wā'hēⁿ'hēñ': "O'nēⁿ o' nī'
her addressed the his spouse he said: "Now too the we
- 13 hēⁿ'diatgat'hwā' tea' o'sa'de'. Dēⁿ'sadāksa'dēⁿ ne' ēⁿ'sheiā'dēⁿ-
thither ye two will look the it abyss is present. Thou wilt hear on the thou her person will bear
- 14 'hāwā' ne' Gaēñde'soⁿk. Ēⁿ'sa'gwas ēⁿ'satdogēⁿ'sā'. O'nēⁿ
the Gusts-of-wind, Thou thyself wilt wrap thou thyself wilt make ready." Now
- 15 dī' dashagā'oⁿ ne' onēⁿ'hā' 'ā'sēⁿ nīonoⁿ'kweⁿ'iāge', nā'ie
more-over, he it to her gave the it corn, three so it ear is in num-ber, that (it is)

order, the dried meat of the spotted fawn, and now, moreover, he said: "This ye two will have for provision." Now he also broke off three fagots of wood, which, moreover, he gave to her. She put them into her bosom, under her garments. Then, verily, they went thither to the place. They arrived at the spot where the earth was torn up, and then he said: "Do thou sit here." There, verily, she sat where the earth was broken off. There she hung both legs severally into the abyss. Now, in so far as he was concerned, he, the chief, was looking into the abyss, and there his spouse sat. Now, at that time he upraised himself, and said: "Do thou look hence into the abyss." Then she did in this manner, holding with her teeth her robe with its burden. Moreover, there along the edge of the abyss she seized with her hands, and, now, moreover, she bent over to look. He said: "Do

gwā'tho,	teĩsda'thiēn'ā.	o'wa'hāt'hē ⁿ .	o'nē ⁿ	di'	wā'hē ⁿ hēn':	1
next in or- der,	spotted fawn	it meat dry (is),	now	more- over	he it said:	
"Na'ie	nēn'gē ⁿ	ē ⁿ djadēñnā'dā."	O'nē ⁿ	o'nī'	wā'thāñ'kho ⁿ	2
"That (it is)	this one	ye two will take for provisions."	Now	also	he iteratively broke them	
ā'sē ⁿ	nīiko ⁿ kho'nage ⁿ	ne' oīēn'dā.	nā'ie	di'	shago'wī.	3
three	so many	it wood sticks are in number	the	it wood (fuel), it is over	that more- he gave (them)	
gwagoñ'wā.	hejago'sē ⁿ di'.	O'nē ⁿ	hī'ia'	ne'tho'	nhe'hoñne'noñ.	4
Her bosom in	thither she them slipped.	Now,	verily,	there	thither they (m.) went.	
Wā'hni'io ⁿ	tea'	noñ'we'	iodo ⁿ hwēñdjia ⁿ dēthā'ēñ.	o'nē ⁿ	wā'hē ⁿ .	5
They two (m.) arrived	the where	the place	it earth is roughly opened,	now	he it said:	
hēn':	"Tho'nē ⁿ	sadiēn'."	Ne'tho'	hī'ia'	wā'oñ'diēn'	6
	"Here	do thou sit down."	There,	verily,	she sat down	
odo ⁿ hwēñdjiā'gi.	Ne'tho'	wā'dioñdno ⁿ dē ⁿ do ⁿ gwā'	ne'	o'sa-		7
it earth is snndered.	There	she hung her legs thereby	the	it		
dagoñ'wā.	o'sadagoñ'wā	hejagono ⁿ dē ⁿ doñ'niō ⁿ k.	O'nē ⁿ	ne'		8
abyss in,	it abyss in	thither her leg is hanging severally.	Now	the that		
nā'	o'sadagoñ'wā	hā'de'haga'hā	ne'	hā'sēñnowa'nē ⁿ .	ne'tho'	9
that one	it abyss in	hence he his eyes has fixed on it	the	he chief (is),	there	
ne'	nā'	etgo'dā	ne'	he'nā.	O'nē ⁿ	10
the that	that one	she sat	the	his wife.	Now	
wā'hē ⁿ hēn':	"Hwā'satgat'hwā	o'sadagoñ'wā."	O'nē ⁿ	doñdāie'ā		11
he it said:	"Hence do thou look	it abyss in."	Now	just she did it		
nē ⁿ	ne'	goiēn'sū	wā'o'teo'hik	tea'	deioñdā'kse.	12
this way	the	her robe	she took it in her mouth	the where	she bore it on her back.	
di'	o'sadagē ⁿ hiadā'sho ⁿ	wā'ēienauñ'gwā.	o'nē ⁿ	di'	wā'dioñ	13
more- over	it abyss edge of it along	she it laid hold of it severally,	now	more- over	she bent	
teū'k'dā	hwā'oñgat'hwā.	Wā'hē ⁿ hēn':	"O'tgē ⁿ i'	i'sowā'		14
forward	hence she looked.	He it said:	"It is plain	it (is) much		

thou bend much and plainly over." So she did do thus. As soon as she bent forward very much he seized the nape of her neck and pushed her into the abyss. Verily, now at that time she fell down thence. Now, verily, the man-being child and the man-being mother of it became one again. When she arrived on earth, the child was again born. At that time the chief himself arose and said, moreover: "Now, verily, I have become myself again; I am well again. Now, moreover, do ye again set up the tree."

And the chief was jealous, and that was the cause that he became ill. He was jealous of Aurora Borealis, and, in the next place, of the Fire Dragon with the pure white body. This latter gave him much mental trouble during the time that he, the chief, whom some call He-holds-the-earth, was married.

- 1 hwā'desatteā'k'dā. " O'nēⁿ ne'thoⁿ nwā'eie'ā'. Ganioⁿ i'sowā'
hence do thou bend Now there thus she it Ganioⁿ it (is)
forward." did. as much
- 2 wā'diontēā'kdāⁿ o'nēⁿ wā'hāie'nāⁿ ne' e'se'dā'geⁿ hwa'shago-
she bent forward now he it took hold the her nape of the hence he
of neck on
- 3 teia'ēⁿ o'sadagoñ'wā'. Tho'geⁿ hī'iaⁿ o'nēⁿ diagoiā'dē'n'ī.
shoved her it abyss in. At that verily now thence her body
(time) fell down.
- 4 O'nēⁿ hī'iaⁿ hā'doñsagiadies'dāⁿ ne' eksā'ā' o'nīⁿ ne'
Now verily just again they two (z.) became commingled the she child also the
- 5 ono'hā'. O'nēⁿ tea' e'loⁿ ne' oⁿhwēñdjiā'geⁿ o'nēⁿ be'
its mother. Now the she the it earth on now again
where arrived
- 6 sūioñna'gāt ne' eksā'ā'. Tho'geⁿ o'nēⁿ ne' ha'oⁿhwāⁿ ne'
again she is the she child. At that now the he himself the
born (is) time
- 7 ha'sēñnowa'nēⁿ sa'hatgēⁿhāⁿ o'nēⁿ dī' wā'hēⁿbēn': " O'nēⁿ
he chief (is) again he arose now more-over he it said: " Now
- 8 sagā'doⁿ hī'iaⁿ. O'nēⁿ dī' sadjiiēñdo'dēⁿ. "
again I am well. verily. Now more-over do ye reset tree."
- 9 Nā'ieⁿ ne' ha'sēñnowa'nēⁿ ho'ga'hēⁿs nā'ieⁿ gāi'hoñniā'hā'
That the he chief (is) he is jealous that it it causes
(it is)
- 10 tea' wā'honoⁿhwā'k'dēⁿ. Nā'ieⁿ ne' ho'ga'hā'sek' ne' Hodoñ-
the where he became ill. That the he him is jealous the He Aurora
(it is) of
- 11 nī'āⁿ nā'ieⁿ gwā'thoⁿ ne' Ga'ha'sēñdie'thāⁿ owā'he'sdo'goⁿ
Bore- that next in the It Fire-dragon it white pure (is)
alis, (it is) order
- 12 nī'hāiā'do'dēⁿ. nā'ieⁿ gwā'thoⁿ ne' Hadawine'thāⁿ. Nā'ieⁿ
so his body (is) that next in the He Red Meteor. That
kind of, (it is) order (it is)
- 13 de'hā'nigoⁿhā'hā' tea' nwā'oñni'sheⁿ o'nēⁿ tea' wā'thadāne'geⁿ
he gave trouble to the the so it lasted now the he was married
mind where long
- 14 ne' ha'sēñnowa'nēⁿ. Haoⁿhwēñdjiawā'gīⁿ o'diā'k hoñwana'doⁿkhwā'.
the he chief (is). He-it-earth-holds some they him designate
(persons) thereby.

So now, verily, her body continued to fall. Her body was falling some time before it emerged. Now, she was surprised, seemingly, that there was light below, of a blue color. She looked, and there seemed to be a lake at the spot toward which she was falling. There was nowhere any earth. There she saw many ducks on the lake [sea], whereon they, being waterfowl of all their kinds, floated severally about. Without interruption the body of the woman-being continued to fall.

Now, at that time the waterfowl, called the Loon shouted, saying: "Do ye look, a woman-being is coming in the depths of the water, her body is floating up hither." They said: "Verily, it is even so." Now, verily, in a short time the waterfowl [duck] called Bittern [Whose eyes-are-ever-gazing-upward], said: "It is true that ye believe that her body is floating up from the depths of the water. Do ye,

Da',	o'né ⁿ	hi'ia'	hwa'eia'don'die'	ne'	agoñ'gwe'.	Gaiñ'gwā'	1
So,	now,	verily,	thither her body falls onward	the	she man-being,	Somewhat	
nwā'ōñi'she'		eiā'don'die'	o'né ⁿ	hwa'gālagō ⁿ 'nhā'.	O'né ⁿ		2
so it long lasted		her body was falling	now	thence it emerged,	Now		
wā'ōñdiēn'hā'	gwā'	deio'hā'thek	ne'	e'dā'ge'	oē ⁿ 'hiā'	ni'io't.	3
she was surprised	seemingly	it is light	the	below	it (sky) blue (is)	so it is,	
Wā'ōñgat'hwā'	nā'ie'	gwā'	ganiā'dae'	tea'	hagwā'.	nhwā'aga-	4
She it looked at	that (it is)	seemingly	it lake-is present	the where	the direction	whither she	
wenoñ'hā'die'.	Hiia'	gat'kā'	de'o ⁿ 'hwēñdjā'de'.	Ne'tho'	wā'e'gē ⁿ		5
was continuing to go.	Not (it is)	any-where	it earth is present,	There	she it saw		
ōñnatgā'de'	ne'	so'wek	ganiadae'ge'	ne'tho'	goñdi'sgo'gā'hā'		6
they (z.) are numerous	the	duck(s)	it lake-is present on	there	they (z.) float about		
nhwā'tga'sowā'tehāge'.	Heiotgoñdā'gwī'	tea'	eiā'don'die'	ne'			7
every it duck kind in number (is (waterfowl)).	Hence it continues	the where	her body is falling	the			
agoñ'gwe'.							8
she man-being (is).							
Tho'ge'	o'né ⁿ	wā'tho'hēñ'e'dā'	ne'	so'wek.	Ha'ho'wē ⁿ		9
At that time	now	he shouted	the	duck.	Loon		
hāia'dji'.	wā'hō ⁿ 'hēñ'.	"Teiatgat'hwā'	ganoñwagoñ'wā'	oñ'gwe'.			10
he is named,	he it said:	"Do ye look	it depths of water in	man-being,			
tdā'io',	dāieia'don'die'."	Wā'hēñni'hēñ'.	Do'gē ⁿ s	hi'ia'."			11
hence she is coming,	thence her body is flying."	They (m.) it said:	"It is true	verily,"			
Niioi'hwāgwā'hā'	o'né ⁿ	hi'ia'	wā'tho'hēñ'e'dā'	ne'	so'wek.		12
So it matter is short (in a short time)	now,	verily,	he shouted	the	duck (is), waterfowl,		
Go ⁿ 'ga'hwā'	hāia'dji'.	(diio'tgoñ't	he'tgē ⁿ '	hā'de'haga'('hā')			13
Bittern	he is named	(at all times	up above	thither his two eyes are fixed)			
wā'hēñ'hēñ'.	"Swe'he'	do'gē ⁿ s	ganoñwagoñ'wā'	dāieia'don'die'.			14
he it said:	"Ye it do think	it is true	it water depths in	thence her body is approaching.			

however, look upward." All looked upward, and all, moreover, said: "Verily, it is true." They next said: "What manner of thing shall we do?" One of the persons said: "It seems, then, that there must be land in the depths of the water." At that time the Loon said: "Moreover, let us first seek to find someone who will be able to bear, the earth on his back by means of the forehead pack strap." All said, seemingly: "I shall be able to bear the earth by means of the forehead pack strap." He replied: "Let us just try; it seems best." Otter, it seems, was the first to make the attempt. As soon, then, as a large bulk of them mounted on his back, verily, he sank. In so far as he was concerned, he was not able to do anything. And they said: "Thou canst do nothing." Now many of them made the attempt. All failed to do it. Then he, the Carapace, the Great Turtle,

- | | | | | | |
|----|--|--|--|---|------------------------------------|
| 1 | He'tgē ^{n'}
Up high | hwa'tciatgat'hwā,"
thither do ye look." | Gagwe'gī
It all | hwa'hoñtgat'hwā
thither they (m.)
looked. | |
| 2 | gagwe'gī
it all | dī' wā'hēñni'hēñ"
more- they (m.) it said:
over | "Do'gē ^{n'} s hī'ia."
"It is true-
verily." | Wā'hēñni'hēñ"
They it said | |
| 3 | gwā'tho:
next in order: | "Ho't noñwa'ho'dē ^{n'}
(is it) kind of thing | nē ^{n'} dwaie'ā'?"
so will we it do?" | Wā'hē ^{n'} hēñ ne"
He it said the | |
| 4 | shāia" dāda:
he one person: | "Dio ^{n'} hwēñdjia'de'
There it earth is present | nige ^{n'} -khē ^{n'}
so it is it
must be, (not) | ne' ganoñwa-
the it depths of | |
| 5 | gon'wā'?"
water in?" | Tho'ge ^{n'} wā'hē ^{n'} hēñ"
At that he it said
(time) | ne' Ha'ho'wē ^{n'} :
the Loon: | "Nā'ie dī"
That more-
it is over | |
| 6 | dwadie ^{n'} da:
let us it first do, | dwe'sak soñ'
let us it seek who | noñwa'ho'dē ^{n'} ē ^{n'} bagwe'niā'
kind of person he will be able | ē ^{n'} ha-
he will | |
| 7 | do ^{n'} hwēñdjie'at."
bear earth on his back by
means of the forehead strap." | Gwā' thigagwe'gī
Seem- just it whole
ingly (is) | wā'hēñni'hēñ":
they it said: | "I"
"I | |
| 8 | ē ^{n'} kgwe'niā'
I will be able
to do it | ē ^{n'} gado ^{n'} hwēñdjie'at."
I will bear the earth on my back
(by means of the forehead strap)." | Wā'hē ^{n'} hēñ":
He it said: | "Gwā"
"Just, | |
| 9 | gī'shē ^{n'}
perhaps,
(I think) | dwade'niēñ'dē ^{n'} ."
let us it try." | Skwā'ic ^{n'}
Otter | gī'shē ^{n'} da'hadie ^{n'} da:
I think he first was | |
| 10 | tea' wā'hade'niēñ'dē ^{n'} .
the he it attempted to do, | Ganio' So soon
as | iawe'dowa'ne ^{n'} it bulk large is | hwa'hoñdawē ^{n'} hāt
thither they (m.) it got
upon | |
| 11 | hā'nowā'go ^{n'}
his back on | o'ne ^{n'} hī'ia'
now verily | wā'honowiē ^{n'} da:
he sank into the
water. | Hiā'
Not
(it is) | stē ^{n'}
any-
thing |
| 12 | de'hogwe'niōñ'
he it was able to do | ne' nā'.
the that
that one. | Wā'hēñni'hēñ":
They it said: | "Hiā'
Not
(it is) | stē ^{n'}
any-
thing |
| 13 | thasgwe'niā'."
thou it art able
to do." | O'ne ^{n'} hoñnatgā'de'
Now they (m.) are
numerous | wā'hoñde'niēñ'dē ^{n'} .
they (m.) it attempted. | Gagwe'gī
It all | |
| 14 | wā'hoñino'wē ^{n'} .
they it failed to do, | Tho'ge ^{n'} o'ne ^{n'}
At that now
time | ne' Hania'dē ^{n'} go'nā',
the He Turtle Great,
(is) | Hā'no'wā',
He Cara-
pace (is) | |

said: "Next in turn, let me make the attempt." Then, verily, a large bulk of them mounted on his back. He was able to bear them all on his back. Then they said: "He it is who will be able to bear the earth on his back." Now, at that time, they said: "Do ye go to seek earth in the depths of the water." There were many of them who were not able to obtain earth. After a while it seems that he, the Muskrat, also made the attempt. He was able to get the ground thence. Muskrat is he who found earth. When he came up again, he rose dead, holding earth in his paws, and earth was also in his mouth. They placed all of it upon the carapace of the Turtle. Now their chief said: "Do ye hurry, and hasten yourselves in your work." Now a large number of muskrats continued to dive into the depths of the water. As fast as they floated to the surface they placed the earth on the

wā'hēn'hēn':	"I'	o'n'kēn'	agade'niēn'dēn'.	O'nēn'	hi'ia'	1
he it said:	"I	next in turn	let me it attempt to do."	Now	verily	
hwā'hoindawēn'hāt'	iawe'dowa'nēn'.	Wā'hagwe'niā'	gagwe'gi'	2		
thither they (m.) got upon it (his back)	it bulk large (is).	He it was able to do	it all			
wā'hatge'dat.	O'nēn'	wā'hēnni'hēn':	"Nā'ie' ne' ēn'hagwe'niā'	3		
he it bore on the back by the forehead strap.	Now	they (m.) it said:	"That the he it will be able (it is) to do			
ēn'hado'n'hwēndjiage'dat.	Tho'ge' o'nēn'	wā'hēnni'hēn':	"Sne-	4		
he will bear earth on the back by the forehead strap."	At that time	now	they it said: "Do ye two it			
sak'hā' ^a	(swesak'hā' t)	ne'	ganoñwagoñ'wā'	ne'	o'he'dā'.	5
go to seek	(do ye it go to seek?)	the	it water depths in	the	it earth (ground)."	
Oñnatgā'de' hiā'	de'hoñigwe'nioñ'	a'hadihe'dā'gwā'.	Diēn'hā'	6		
They (z.) are numeros	not (it is)	they it were able to do	could they earth get.	After a while,		
gwā'	o'nēn'	ne'	Hano'gie'	o'nēn'	o'nī'	7
seem- ingly,	now	the	He Muskrat	now	also	
Nā'ie'	wā'hagwe'niā'	hwā'ha'he'dā'gwā'.	Hano'gie'	wā'ha'he'dā'	8	
That (it is)	he it was able to do	thither he earth (ground) fetched.	He Muskrat	he found ground.		
teñ'nī'.	Sawēndā'gā'gwā'	hāwō'n'heio'n'hā'die'.	ho'tciagwe'noñni-	9		
	Again it floated	he came up dead,	he came with his paws closed			
hā'die'	ne'	o'he'dā'.	ha'sagoñ'wā'	o'nī'	wadak'he'.	10
(on it)	the	it ground,	his mouth in	also	it came con- tained in it.	
ga'nowa'ge'	wā'hadi'hēn'.	O'nēn'	ne'	hoñwa'sēñ'no'	wā'hēn'hēn':	11
it carapace on	they (m.) laid it.	Now	the	their chief	he it said:	
"Teiasno'wēn' ^b .	deswā'nowāiā'hēn'hā'	swāio'dēn'hā'.	O'nēn'	12		
"Do ye two make haste,	do ye hurry yourselves	do ye work."	Now			
gē'dio'gowa'nēn'	hano'gie'	hoñna'doñe'hwi'	ganoñwagoñ'wā'.	13		
it body of persons large (is)	muskrat	they (m.) continued to dive	it depths of water in.			
Ganio'	swē'dā'gāi'gwā'	nā'ie'	nio'sno'we'	ga'nowa'ge'	hadi'he'	14
so soon as	again it floated habitually	that (it is)	so it is rapid	it carapace on	they (m.) are laying the	

^a This is a dual form employed in the place of a plural, which follows it in parentheses.

^b This is a dual form used for a plural.

back of the Turtle. Sometime thereafter then, verily, they finished covering the carapace with earth. Now, at that time, the carapace began to grow, and the earth with which they had covered it became the Earth.

Now, also, they said: "Now, moreover, do ye go to see and to meet this woman-being whose body is falling hither." At once a great number of the large waterfowl flew hence, joining their bodies together, and there on their joined bodies her person impinged. Then slowly the large waterfowl descended, and also they placed the woman-being there on the carapace. Moreover, the carapace had now grown much in size. Now, moreover, they said: "Now, verily, we are pleased that we have attended to the female man-being who has appeared in the same place with us."

- 1 da'hā'hā. Gañ'gwā nwā'ōñi'she' o'nēⁿ hī'ia' wā'hadi'sā'
earth on it. Some (time) so (long) it lasted now verily they (m.) it
finished
- 2 ga'nowā'go' wā'hadi'he'do'gā. Tho'ge' o'nēⁿ wā'wadodia'gā'
it carapace on they (m.) it with earth At that now it grew in size
counted.
- 3 ne' ga'no'wā' nā'ie' ne' o'hwēn'djia' wā'wa'do' ne'
the it carapace that the it earth it it became the
(it is)
- hodi'he'do'hwi'.
4 they (m.) it with earth
had covered.
- 5 O'nēⁿ dī' wā'hēñi'hēñ': "O'nēⁿ dī' swakdo'nā', deie-
Now more- they it said: "Now more- do ye go to see it, do ye
over over
- 6 teñiā'dāū'dā'nā' ne' nēn'gēⁿ agoñ'gwe' dāieñ'doñ'die' Goñ-
her body to meet go the this (it is) she man- thence her body is At
being falling."
- 7 dā'die' o'nēⁿ wā'tgoñdi'dēⁿ nā'ie' ne' goñdigo'wāñⁿs
once now they (z.) flew that the they (z.) large ones
(it is)
- 8 oñnatgā'de' nā'ie' ne' wā'tgoñdidiā'daik'ho'. ne'tho' hī'ia'
they (z.) are that the they (z.) their bodies there verily
many (it is) conjoined severally,
- 9 he'tgēⁿ dāieñ'da'hā'nhā. O'nēⁿ skēñnoⁿā' dagoñdā'sēⁿdā' ne'
up high there her body alighted. Now slowly thence they let them- the
selves down
- 10 so'wek goñdigo'wāñⁿs, nā'ie' dī' ne'tho' ga'nowā'ge'
duck(s) they (z.) large ones, that more- there it turtle on
(it is) over
- 11 wā'shagoni'dēñ ne' agoñ'gwe'. O'nēⁿ dī' ne' ga'no'wā'
they her placed the she man- Now more- the it turtle
being.
- 12 gowa'nēⁿ iodo'di'. O'nēⁿ dī' wā'hēñi'hēñ': "O'nēⁿ hī'ia'
it much it has Now more- they (m.) it said: "Now verily,
grown.
- 13 we'dwateñnoñ'niā' ne' tea' wā'dioñkhi'suie'nhā' ne' oñ'gwe'
we are glad the the where we her have cared for the man-being
- 14 nā'ie' ne' gado'gēⁿ wā'ōñgwagoⁿ'so'dā'.
that the in a certain we (and she) have appeared.
it is place

The next day came, and she looked and saw lying there a deer, also fire and firebrands, and also a heap of wood, all of which had been brought thither. At that time she kindled a fire, using for this purpose the three fagots which she had slipped into the bosom of her garment, and of which he [the chief] had said: "Ye two will have this for a provision." At that time she laid hands on the body of the deer. She broke up its body, some of which she roasted for food. She passed three nights there, when she again gave birth, again becoming possessed of a child. The child was a female. That, verily, was the rebirth of Zephyrs. Now the elder woman-being erected a booth, thatching it with grasses. There the mother and daughter remained, one being the parent of the other.

Now the earth was large and was continually increasing in size. It was now plain where the river courses would be. There they two remained, the mother attending to the child, who increased in size

Wā'o-hē ⁿ 'nhā',	wā'ōntgat'hwā'	ne'tho'	gēnda'gā'	ne'	skēñ-	1
It became day,	she it saw	there	it lay		deer	
noñdo ⁿ '	odjīs'dā'	o'nī'	ne'tho'	gago ⁿ 'hetchāge'-'hēñ',	oiēñ'dā'	2
	it fire	also	there	it brands lay heaped,	it fuel	
o'nī'	o'sotcio'dā'	ne'tho'	ga'hā.	Tho'ge	o'nē ⁿ '	3
also	it heap stands	there	one it has brought.	At that (time)	now	
nā'ie'	wā'ōnte'dā'	ne'	enā'sgwagoñ'wā'	ā'sē ⁿ '	niiko ⁿ 'kho'nāge'	4
that (it is)	she it used	the	her bosom in	three	so many it fagot in number (is)	
heigo'sē ⁿ 'dī',	nā'ie'	ne'	ha'wēñ:	''Ē'teiae ⁿ 'nā'dā'.	Tho'ge	5
there she them had dropped.	that (it is)	the	he it said:	"Ye two will take provision."	At that (time)	
o'nē ⁿ '	wā'dio ⁿ 'niā'hēñ'	gāiā'dī'ge'	ne'	skēñnoñdo ⁿ '	Wā'dieia'	6
now	she her two hands to it put	its body on	the	deer.	She its body	
da'hī'dā',	nā'ie'	wā'ōñde'skoñ'dē ⁿ '	ne'	ē'ioñdekhoñ'niā'.	Ā'sē ⁿ '	7
broke up,	that (it is)	she it roasted for herself	the	she it will eat.	Three	
niagono ⁿ 'hwo'dī'	o'nē ⁿ '	he'	sāioñde'doñ',	wā'agowiañēñdā'nhā',		8
so many she remained over night	now	again	again she was confined	she infant became possessed of,		
e'hē ⁿ '	ne'	eksā'ā'.	Nā'ie'	hī'ia'	ne'	9
she female (is)	the	she child,	That (it is)	verily	the	
Gāñde'so ⁿ 'k.	O'nē ⁿ '	ne'	gokstēñ'ā'	wā'eno'shē ⁿ '	wā'die'	10
It-winds-go-about (Gusts-of-wind)	Now	the	she ancient one	she set up a howler	she	
sthoñdā'do ⁿ '.	Ne'tho'	degñi'dēñ',	oñdat'hawā'.			11
thatched it with grass.	There	they (z.) abode,	one parent of the other (was).			
O'nē ⁿ '	gowa'nē ⁿ '	ododi'hā'die'	ne'	o'n'hwēñ'djia'.	O'nē ⁿ '	12
Now	it much (is)	it continues to grow	the	it earth.	Now	
oiēñ'det	tea'	noñ'we'	ā'ngē ⁿ 'hio ⁿ 'hwāde'mioñk.	Ne'tho'	degñi'dēñ'	13
it is cogni- zable	the where	the place	it river will have its course severally.	There	they (z.) two abode.	
deioñdade'snie'	ne'	eksā'ā'.	Agwa's	ne'	nā'ie'	14
she her cared for	the	she child.	Exceed- ingly	the	that (it is)	
					she grew rapidly	

very rapidly. Some time afterward she then became a maiden. And they two continued to remain there.

After a while, seemingly, the elder woman-being heard her offspring talking with someone. Now, verily, the elder woman-being was thinking about this matter, wondering: "Whence may it be that a man-being could come to talk with her." She addressed her, saying: "Who is it, moreover, who visits thee?" The maiden said nothing in reply. As soon as it became night and the darkness was complete, he, the man-being, again arrived. And just as the day dawned the elder woman-being heard him say: "I will not come again." Verily he then departed.

Not long after this the life of the maiden was changed. Moreover, it became evident that she was about to give birth to a child. After

1	gododī'hā'dīe'. she continues to grow.	Gaiñ'gwā' Some (time)	nwā'oñni'she' so long it lasted	o'nē ⁿ now	eksā'dāse'ā' she small maiden (is)			
2	wā'wā'do ⁿ . it it became.	Ne'tho' There	nī'io't so it is	tea' the where	degni'dēñ'. they (z.) two abode.			
3	Diēñ'hā' After a while,	gwā'' seem- ingly,	o'nē ⁿ now	gwā'' seem- ingly	othoñ'de' she (z.) heard it	ne' the	gok'stēñ'ā' she ancient one	ne' the
4	deiaḡot'hā' she is talking with one	ne' the	dat'hawā'. her offspring.	O'nē ⁿ Now	hī'īā' verily	wā'wēñno ⁿ 'doñ'niō ⁿ she (z.) it thought about repeatedly		
5	ne' the	gok'stēñ'ā' she ancient one	wā'we'ā': she (z.) it thought:	"Gaiñ'' Where	hoñ'' prob- ably	noñ'we' the place	noñda'ie ⁿ thence one should come	
6	ne' the	oñ'gwe' man- being	deiaḡot'hā'. she is talking with one,	Wā'agowēñnā'nhā'. She addressed words to her,	wā'gē ⁿ 'hēñ': she (z.) it said:			
7	"Goñ'hā'wā', I am thy parent,	soñ'' who (is it)	dj'' more- over	noñwa'ho'dē ⁿ kind of person	hiianada'hēñ'sek'! he thy mat visits?"			
8	Hiia'' Not (it is)	stē ⁿ ' any- thing	de'aga'wēñ' she it said	ne' the	eksā'go'ñā'. she maiden.	Ganio'' So soon as	wā'o'gāk, it became night,	
9	nā'ie' that (it is)	ne' the	wā'dwa'soñdāieñdā'nhā' it thick night became	o'nē ⁿ now	ne' the	sa'hā'io ⁿ . again he arrived.	Agwa's Just as	
10	o'nē ⁿ now	dāio'hē ⁿ 'i'hā'dīe' there it is coming to be day	o'nē ⁿ now	ne' the	gok'stēñ'ā' she ancient one	gothoñ'de' she it heard		
11	tea' the where	wā'hē ⁿ 'hēñ': he it said:	"Hiia'' Not (it is)	he' again	dā'doñda'go'. again I will come."	O'nē ⁿ Now	hī'īā' verily	
12	sho'dēñ'dioñ'. again he departed.							
13	Hiia'' Not (it is)	de'oi'hwishe'ī' it matter long (is)	o'nē ⁿ now	o'īā' it other (is)	nī'io't so it is	tea' the where	ago'n'he' she living (is)	ne' the
14	eksā'go'ñā'. she maiden. (is)	O'nē ⁿ Now	dj'' more- over	oiēñ'det it is recog- nizable	tea' the where	ē ⁿ 'iagoksā'dāieñdā'nhā'. she will become pos- sessed of a child.		

a time, when, seemingly, the maiden had only a few more days to go, she was surprised, seemingly, to hear two male man-beings talking in her body. One of the persons said: "There is no doubt that the time when man-beings will emerge to be born has now arrived." The other person replied: "Where, moreover, does it seem that thou and I should emerge?" He replied, saying: "This way, moreover, thou and I will go." Now, again, one of them spoke, saying: "It is too far. This way, right here, is near, and, seemingly, quite transparent." At that time he added, saying: "Do thou go then; so be it." Now, he started and was born. The child was a male. Then, so far as the other was concerned, he came out here through her armpit. And now, verily, he killed his mother. The grandmother saw that the child that was born first was unsurpassedly fine-looking.

Diēn'ha'	gwā'	o'nē ⁿ	gwā'	dogā'ā	ē ⁿ ciago'hē ⁿ 'sēn'	o'nē ⁿ	1	
After a while	seem- ingly,	now	seem- ingly,	a few in number	will it her days dawn on	now		
ne'	eksā'go'nā	wā'ōndiēn'ha'	gwā'	o'nē ⁿ	gothōn'de	de'hodī-	2	
the	she maiden	she was surprised	seem- ingly	now	she it heard	they (two)- were con-		
thā	tea'	ciā'dagon'wā.	l'ha'do ⁿ k	ne'	shāiā'dādā:	O'nē ⁿ	3	
vers- ing where	the	her body in.	He said re- peatedly	the	he one per- son is:	"Now		
gāi'hwado'gē ⁿ	ne'	tea'	hwā'ga'he'g	tea'	noñ'we	ē ⁿ ciā-	4	
it is a matter of certainty	the	the where	it (time) has arrived	the	the place	one will		
gē ⁿ 'nhā	ne'	oñ'gwe	nā'ie	ne'	ē ⁿ ioñnagāt.	Ni'ha'wēn.	5	
emerge	the	man- being	that (it is)	the	will one be born."	Thence he it said		
ne'	shāiā'dādā:	Gaiñ'	gwā'	dī'	noñ'we	hē ⁿ dene'?	Da-	6
the	he one per- son is:	"Where,	seem- ingly,	more- over,	the place	hence we two will go."	He	
hāi'hwā'sā'gwā	wā'hē ⁿ 'hēn':	Tho'nē ⁿ	dī'	hē ⁿ dene'.	O'nē ⁿ		7	
answered	he it said:	"Here (it is)	more- over	hence we two will go."	Now			
he'	ne'	shāiā'dādā	wā'hawēñmitgē ⁿ 'nhā.	wā'hē ⁿ 'hēn':			8	
again	the	he one per- son is	he spoke (uttered word);	he it said:				
"Swā'djik'	i'no ⁿ .	Tho'nē ⁿ	gwā'tho	dosgē ⁿ 'hā.	gwā'		9	
"Excessively	far (it is).	This way	just here	(it is) near,	seem- ingly,			
deio'bat'hek."	Tho'ge	wā'hē ⁿ 'hēn':	Wā'se'	nio'.	O'nē ⁿ		10	
it is light (i. e., transparent).	At that (time)	he it said:	"Thither do thou go,	so be it."	Now			
wā'ha'dēn'diā.	wā'hēñnagāt'	ne'	shāiā'dādā.	Hadji'na	ne'		11	
he started,	he was born	the	he one per- son is,	He made (is)	the			
baksā'ā.	Tho'ge	nā'	ne'	shāiā'dādā	tho'nē ⁿ	e'sio ⁿ 'dā'ge	12	
he child.	At that (time)	that one	that	he one per- son is	here	her side at		
da'haiage ⁿ 'nhā.	O'nē ⁿ	hī'ia	wā'shago'io	ne'	hono'ha.		13	
thence he came forth.	Now	verily	he her killed	the	his mother.			
Heiawēngō'dī	baksā'dī'io	ne'	tea'	wā'watgat'hwā	ne'	ho'sodā'hā'	14	
Unsurpassedly (thoroughly)	he fine child (is)	the	the where	she (z.) it looked at	the	his grand- mother		

At that time she asked, saying: "Who, moreover, killed your mother, now dead?" Now, he who did it replied, saying: "This one here." Verily, he told a falsehood. Now, the elder woman-being seized the other one by the arm and cast his body far beyond, where he fell among grasses. Now, she there attended to the other one. It is said that they grew rapidly in size. After a while, seemingly, he was in the habit of going out, and there running about from place to place. In like manner they two grew very rapidly.

Now the child who lived out of doors kept saying: "Do thou tell thy grandmother, who, verily, is grandmother to us two, that she should make me a bow, and also an arrow." Now, verily, he told her what manner of thing the other person desired. The only

	ne'	da'hadiē ⁿ 'dā'	wā'hēnnagāt'.	Tho'ge'	o'nē ⁿ '	wā'eihwa-			
	the	there he did it (first) was the	he was born.	At that (time)	now	she asked ques- tions repeat- edly			
1	nēn'do ⁿ '	wā'ā'hēn':	"Soñ'	noñwa'ho'dē ⁿ '	dī'	wā'shago'io' ne'			
2		she it said:	"Who	kind of person,	more- over,	he her killed the			
	etchino'hā'gē ⁿ 'hā'!		Da'hē ⁿ 'hēn'	ne'	ne'tho'	nī'hoie'ē ⁿ ;			
3		she your two mother—it was"	Thence he it said	the	there	so he it did:			
	"Nēn'gē ⁿ ."		Wā'hēnnoie ⁿ 'dā'	hī'ia'.	O'nē ⁿ '	ne'	gok'stēn'ā'		
4		"This (one) it is."	He told a falsehood	verily.	Now	the	she ancient one,		
	da'honēntchā'	ne'	shāiā'dādā'	sī'	ia'hoiā'doñ'dī'	awēñnu'gā-			
5		thence she his arm seized	the he one per- son is	yonder (far)	hence she cast his body,	it grass (weeds)			
	gon'wā'	hwa'hēndāgā'nhā'.		O'nē ⁿ '	ne'tho'	de'ho'snie'	ne'		
6		among	there he fell on his back.	Now	there	she him cared for	the		
	shāiā'dādā'.	Agwa's,	iā'kē ⁿ '.	de'hodisno'we'.	Diēñ'hā'	gwā'			
7		he one per- son is.	Very,	it is said,	they two grew rap- idly.	After a while,	seem- ingly		
	o'nē ⁿ '	he'hāia'gē ⁿ 's,	ne'tho'	hadak'he's.	Hiiē ⁿ 'noie ⁿ 'hā'	ne'			
8		now	hence he goes out of doors.	there	he ran about habitually.	They two played together	the		
	deiadē ⁿ 'huon'dā'.	Shā'de'io't	hoñnadisno'we'.						
9		they two are brothers.	It two is alike	they (m.) grew rapidly.					
	O'nē ⁿ '	i'ha'do ⁿ 'k	ne'	haksā'ā'	nā'ie'	ne'	āsde'	hāgwā'	
10		Now	he it kept saying	the	he child	that (it is)	the	out of doors	toward, side of it
	hana'gee':	"Sheiatho'ie ⁿ '	ne'	sa'sodā'hā'	nā'ie'	ne'	hī'ia'		
11		he dwells:	"Do thou her tell	the	thy grand- mother	that (it is)	the	verily	
	shedi'sodā'hā'	ne'	āioñge'sēñ'niē ⁿ '	ne'	a'ēñ'nā'	ga'hes'ga'			
12		she our two grand- mother is	the	she me should it make for	the	it bow	it arrow		
	o'ni'.	O'nē ⁿ '	hī'ia'	wā'shagotho'ie ⁿ '	tea'	noñwa'ho'dē ⁿ '	ne'		
13		also."	Now,	verily,	he her it told	the where	kind of thing	the	
	de'hodo ⁿ 'hwēñdjiōn'niks	ne'	shāiā'dādā'.	Nā'ie'	ne'	dāionā'			
14		it him is necessary for	the	he one person is.	That (it is)	the	there she		

result was that she got angry, saying: "Never will I make him a bow and also an arrow. It is he, verily, who killed her who was the mother of you two."

It continued thus that the two brothers played together. They were in the habit of making a circuit of the island^a floating there. And, as rapidly as they made a circuit of it, so rapidly did the earth increase in size. When, it is said, the island had grown to a great size, then he who had been cast out of doors kept saying: "Man-beings^b are about to dwell here." The other person kept saying: "What manner of thing is the reason that thou dost keep saying, 'Man-beings are about to dwell here?'" He said: "The reason that I say that is that it is a matter of fact that man-beings are about to

khwē ^{n'} hā'	gēn'gwā'	iiōn'do ⁿ k.	“Hiiā' "	hwēn'do ⁿ	thakhe'sēn'niē ⁿ	1			
became angry	only,	she it kept saying:	“Not (it is)	ever	I him it will make for				
ne'	a'ēn'nā'	ga'hes'ga'	o'nī.	Nā'ie'	hī'īā'	shago'io'	ne'	2	
the	it bow	it arrow	also,	That (it is),	verily,	he her killed	the		
she'snino'hā'."								3	
Ne'tho'	ni'io't	hijē ⁿ noiē ^{n'} hā'	de'hiade ⁿ hnoñ'dā'.	De'hiiathwā-				4	
There	so it is	they (m.) two played together	they (m.) two are brothers,	The (m.) two made customarily a					
da'ses	tea'	ga'hwē'no'.	Nā'ie'	ne'	tea'	niio'sno'we'	ne'	5	
circuit of it	where	it island floats,	That (it is)	the	the where	so it is rapid	the		
wā'hiathwāda'se'	gē ^{n'} s	he'	niio'sno'we'	wā'wadodia'gā'	tea'			6	
they two made a circuit of it	custom- arily	so	so it is rapid	it grew in size	the where				
o ⁿ hwēndjā'de'.	O ⁿ ē ⁿ .	iā'kē ⁿ .	gowa'nē ⁿ .	wā'ododi'ha'die'	ne'			7	
it earth is present.	Now,	it is said,	it much (is)	hence it continued to grow in size	the				
tea'	ga'hwē'no'	tho'ge'	o'nē ⁿ .	i'ha'do ⁿ k	nēn'gē ⁿ .	ā'wet	āsde'	8	
the where	it island floats	at that time	now	he it kept saying	this one (it is)	it can be	out of doors		
hoiā'doñ'dio':	“Oñ'gwe'	oñnagāt'he'	ne'	tho'nē ⁿ ."	“I'ha'do ⁿ k			9	
she his body cast:	“Man-being	they are about to dwell	the	here."	He it kept saying				
ne'	shāiā'dādā:	“Ho't	noñwa'ho'dē ⁿ	diioi'hwā'	tea'			10	
the	he one person is:	“What	kind of thing	there its matter (is) (=is the reason)	the where				
i'sa'do ⁿ k:	“Oñ'gwe'	oñnagāt'he'	ne'	tho'nē ⁿ ?"	Wā'hā ⁿ hēn':			11	
thou art saying:	“Man-being	they are about to dwell	the	here?"	He it said:				
“Nā'ie'	ne'	diioi'hwā'	ne'	nā'ie'	igā'do ⁿ k	ne'	do'gēs	se'	12
“That (it is)	the	there its matter (is) (=is the reason)	the	that (it is)	I keep say- ing it	the	it is true	as a mat- ter of fact	
oñ'gwe'	ē ⁿ ioñnagāt'	ne'	tho'nē ⁿ .	I'	nā'	igā'do ⁿ k	ne'	Odeñdoñ-	13
man-being	they indef. will dwell	the	here.	I	that one	I keep say- ing it	the	It say-	

^a Hence arose the idea so prevalent among Amerindian peoples that the earth is an island, floating on the primal sea.

^b Here man-being means human being.

dwelt here. And it is I, the Sapling, who say it." So then, this other person began to say: "I shall be called Flint."

When they two had nearly grown to maturity, it is said, then he, the Sapling, made himself a lodge, erecting a booth. And when he had completed it, he departed. He went to hunt. He shot at a bird, but he missed it, and his arrow fell into the water. Verily, he then resolved: "I will take it out of the water again." Now, there into the water he cast himself, plunging into the water. He was surprised that, seemingly, he fell there beside a doorway. Then, moreover, from the inside of the lodge a man-being spoke to him, saying: "Do thou come in, my child; I am thankful that thou hast visited my lodge. I purposely caused thee to visit the place where my lodge stands. And the reason that it has thus come to pass is that my mind was so affected by what thy grandmother keeps saying. And, moreover, I

- 1 ni'ā' ḡ'gia'djik." Da', o'nēⁿ nēn'gēⁿ shāiā'dādā' wā'ha'sa'wēⁿ
 1 ling will I be named." So, now this one he one
 (it is) person is
 2 tea' i'ha'doⁿk: "O'ha'ā' nā' ne' i' ḡ'gia'djik."
 2 the he it kept nā' the I ḡ'gia'djik."
 where saying; that one that will I be
 3 O'nēⁿ tho'hā', iā'kēⁿ a'hiadodia'gā' o'nēⁿ hotnoⁿsoⁿni'
 3 Now nearly it is said, they two would now he himself made
 grow up a lodge
 4 wā'banos'hēⁿ ne' Odēdoñni'ā'. Nā'ie' ne' o'nēⁿ wā'hadiēn-
 4 he made a the It Sapling. That the now he com-
 bower (it is) pleted his
 5 no'kdēⁿ o'nēⁿ ho'dēn'dioñ'. Wā'hadowāt'hā'. Wā'bā'g'wā'
 5 task now he departed. He went to hunt. He (it) shot
 6 ne' goñdiiō'shoⁿā' sa'hat'wā'dā' awēⁿge' hwā'o'nha' ne'
 6 the they (z.) birds (are) he it missed it water in thither it was he
 (=small animals) immersed
 7 ho'hes'gā'. O'nēⁿ hī'ia' wā'he'ā': "Ēⁿsgo'g'wā'." O'nēⁿ ne'tho'
 7 his arrow. Now, verily, he it thought: "will I it take out of the water." Now there
 8 awēⁿge' wā'hadiā'do'iak wā'hade's'gok. Wā'hadiēn'hā' gwā'
 8 it water on he cast his body he plunged himself He was surprised seem-
 (in) in it, ingly,
 9 ne'tho' hwā'hēndagā'nha' ganho'hwāk'dā'. O'nēⁿ dī' ganoⁿs-
 9 there there he fell on his back it doorway beside. Now more-
 over it lodge
 10 goñ'wā' oñ'gwe' da'hada'diā' wā'hēn'hēn': "Dādjoⁿ, goñ'ha'wā'.
 10 in man-being thence he spoke he it said: "Do thou come in, I am thy
 parent.
 11 Niawēⁿhā' wā'sgnoⁿsoweⁿnhā'. Tea' ge'qda' tea' wā'sgwat'hwā'
 11 I am thankful thou my lodge The I it did the thou dost pay
 hast found. where purposely where a visit
 12 tea' non'we' agenoⁿsā'ieⁿ. Nā'ie' ne' diioi'hwā' tea' ne'tho'
 12 the the I lodge have. That the there its reason the thus
 where place (it is) (is) where
 13 nwā'awēⁿhā' ne' ak'nigoⁿhā' ne' tea' noñwa'ho'dēⁿ iioñ-
 13 so it came to the my mind the the kind of thing she it kept
 pass saying
 14 doⁿk ne' etchi'so'dā'hā'. Nā'ie' dī' age'i' ne' ḡ'goñ'ieⁿ ne'
 14 the your two grand- That more- I it intend- the I thee it will the
 mother. (it is) over ed give

desired to give thee a bow and also an arrow which thou dost need, and which, by and by, thy brother will see, and then he will ask, saying: 'Whence didst thou get this?' Thou must say: 'My father has given it to me.' Now, furthermore, he gave both to him. At this time he bestowed another thing; it was corn. At that time he said: 'This corn, as soon as thou arrivest at home, thou must at once roast for food for thyself; and at that time thou must continue to say: 'In this manner will it continue to be that man-beings, who are about to dwell here on the earth, will be in the habit of eating it.' Thy brother will visit thy lodge, and at that time Flint will ask, saying: 'Whence didst thou get this kind of thing?' Thou must say, moreover: 'My father has given it to me.'"

Moreover, it did thus come to pass when he arrived at his home. At that time he husked the ear of corn and also laid it beside the fire;

a'ēn' nā'	ga'hes' gā'	o'ni'	nā'ie'	ne'	de'sado ⁿ ·hweñdjio'niks.	1
(it) how	it arrow	also,	that (it is)	the	it thee is necessary for.	
Nā'ie'	ne'	g ⁿ ō'djik	ē ⁿ ·hatgat'hwā'	ne'	deteiadē ⁿ ·hmoñ'dā'	2
That (it is)	the	by and by	he it will see	the	thou he are brothers	
ē ⁿ ·hē ⁿ ·hēñ':	·Gaiñ'	noñ'we'	dās'hawā'?	Ē ⁿ ·si'hēñ':	·G'ni'hā'	3
he will say:	"Where	the place	thence thou it didst bring?"	Thou it wilt say:	"My father	
haga'wi'.	O ⁿ ē ⁿ	dī'	dāsbagio ⁿ	dedjia'o ⁿ .	O ⁿ ē ⁿ dī' he'	4
he it gave to me."	Now	more- over	he it gave to him	both.	Now, more- over, again	
o'ia'	doñda'hat'gā'k.	nā'	ne'	onē ⁿ ·hā'.	Tho'ge' o'ne ⁿ .	5
it is other	thence again he be- stowed it	that one	the that	it corn.	At that (time)	
wa'hē ⁿ ·hēñ':	·Nēñ'gē ⁿ	o'ne ⁿ ·hā'	ganio'	hā'·teio ⁿ	goñdadie'	6
he it said:	"This one (it is)	it corn	so soon as	there thou wilt again arrive	at once	
ē ⁿ sadade'skoñt'hās	ē ⁿ sadekhoñ'niā'	o'ne ⁿ	ne'tho'ge'	ē ⁿ sado ⁿ ·		7
thou wilt roast it for thyself	thou it wilt eat,	now	the at that (time)	thou wilt continue		
·hek:	·Tho'ne ⁿ	nē ⁿ io'·dik	ē ⁿ iek'sek	ne'	oñ'gwe' gē ⁿ ō'djik	8
to say:	"Here	so it will con- tinue to be	they (indef.) will continue to eat it	the	man- being by and by	
tho'ne ⁿ	oñnagāt'he'	tea'	o ⁿ ·hweñdjia'de."	Ē ⁿ ·hiano ⁿ ·sowō ⁿ ·nhā'		9
here	they are about to dwell	the where	it earth is present."	Will he thy lodge visit		
ne'	deteiadē ⁿ ·hmoñ'dā'	O'ha'ā.	Tho'ge'	o'ne ⁿ	ē ⁿ ·hāi'hwaneñ'	10
the	thou he are brothers	It Flint.	At that (time)	now	will he ask questions	
do ⁿ :	ē ⁿ ·hē ⁿ ·hēñ':	·Gaiñ'	noñ'we'	dī'	dās'hawā' neñ'gē ⁿ .	11
	will he it say:	"Where (is)	the place	more- over	thence thou didst bring it	
noñwa'ho'dē ⁿ ?	Ē ⁿ ·si'hēñ'	dī':	·G'ni'hā'	thagawi'.		12
kind of thing?"	Thou it wilt say	more- over:	"My father	thence he me it gave."		
Ne'tho'	dī'	niñawē ⁿ ·j'	ne'	o'ne ⁿ	hesho'io ⁿ .	13
There	more- over	so it came to pass	the	now	there again he had arrived.	
o'ne ⁿ	wā'hanoio'·sū'	ne'	onē ⁿ ·hā'	odjī-dāk'dā'	wā'hā'ie ⁿ o'ni'	14
now	he it ear husked	the	it corn,	it fire beside	he it laid also	

he roasted the ear. So soon as it became hot, it emitted an odor which was exceedingly appetizing. They, his grandmother's people, smelled it. She said: "Flint, do thou go to see what the Sapling is roasting for himself, moreover." He, the Flint, arose at once, and he ran thither. When he arrived there, he said: "Whence didst thou get that which thou art roasting for thyself?" He said in reply: "It is a matter of fact that my father gave it to me. And it is this that the man-beings who are about to dwell here on the earth will be in the habit of eating." Then Flint said: "My grandmother has said that thou shouldst share some with her." The Sapling replied, saying: "I am not able to do it, and the reason is that she desires to spoil it all. I desire, as a matter of fact, that man-beings, who are about to dwell here on the earth shall continue to eat it, and that it shall continue to be good." Then, verily, he had returned home. When

- | | | | | | |
|----|--|--|--|--|--|
| 1 | wā'hade'teieñ'hēn'.
he it roasted. | Ganio'
So soon as | wā'o'dāi'hēn'hā'
it became hot | o'nēn'
now | wā'wade ⁿ sā'ēn'
it scent emitted |
| 2 | nā'ie'
that
(it is) | ne'
the | heiodoñgo'di'
it is exceeding | wā'n'sāgā'wī'.
it odor is appeti-
zing | Wā'odis'hwā'
They (z.) it smelled |
| 3 | ho'sodā'hā'.
his grandmother. | Wā'gēn'hēn':
She (z.) it said: | "O'hā'ā'.
"It Flint, | sekdo ⁿ 'nā'.
do thou it go to
see | di'
more-
over |
| 4 | noñwa'ho'dēn'
kind of thing | hode'skoñ'dā'
he himself is roast-
ing for | ne'
the | Odeñdoñni'ā'.
It Sapling." | Dā'hade ⁿ sā'te'i'
He arose at once. |
| 5 | o'nēn'
now | ne'tho'
there | ia'thāi'dat
hence he ran | ne'
the | O'hā'ā'. Ne'
It Flint. The |
| 6 | hwā'hā'io'
thither he ar-
rived | wā'hēn'hēn':
he it said: | "Gaiñ'
Where | noñ'we'
the place | dās'hawā'
thence thou it
didst bring |
| 7 | noñwa'ho'dēn'
kind of thing | sade'skoñ'dā'?'
thou it art roasting
for thyself?" | Da'hāi'hwā'sā'gwā'
Thence he replied | ni'ha'wēñ'
there he it has
said: | |
| 8 | "G'ni'hā'
"My father | se'
as a mat-
ter of fact | thagawī'.
thence he gave
it to me. | Nā'ie'
That
(it is) | ē'ie'ksek
they (indef.) will
habitually eat it |
| 9 | oñnagāt'he'
they (indef.) are
about to dwell | ne'
the | tho'nēn'
here
(it is) | o ⁿ 'hwēñdjā'de'.
it earth is present." | O'nēn'
Now |
| 10 | wā'hēn'hēn':
He it said: | "Gawēñ'
"She it has said | ksodā'hā'
my grand-
father | a'shenon'dā'?'
thou it shouldst
share with her?" | Da'hāi'hwā'-
Thence he |
| 11 | sā'gwā'
answered | ne'
the | Odeñdoñni'ā'.
It Sapling | wā'hēn'hēn':
he it said: | "Hiā'
"Not
(it is) |
| 12 | nā'ie'
that
(it is) | ne'
the | diioi'hwā'
so its reason is | ne'
the | tea'
the
where |
| 13 | gagwe'gī'.
it entire. | Ge'he'
I it desire | se'
as a mat-
ter of fact | ne'
the | ē'iek'sek
they (indef.) it
will habitually eat |
| 14 | ne'
the | oñ'gwe'
man-being(s) | ne'
the | tho'nēn'
here
(it is) | o ⁿ 'hwēñdjā'ge'.
it earth on." |
| | | | | | O'nēn'
Now |
| | | | | | hi'ā'
verily |

he arrived there, he told what he had learned, saying: "The Sapling did not consent to it." She arose at once and went thither to the place where the booth of the Sapling stood. Arriving there, she said: "What kind of thing is it that thou art roasting for thyself?" He replied, saying: "It is corn." She demanded: "Where is the place whence thou didst get it?" He said: "My father gave it to me. And it is this which the man-beings who are about to dwell here on this earth will continue to eat." She said: "Thou shouldst give a share, verily, to me." He answered and said: "I can not do it, and the reason is that thou desirest to spoil it." At that time she said: "It is but a small matter, and thou shouldst pluck off a single grain of corn and give it to me." He said: "I can not do it." She said: "It is a small matter, if thou shouldst give me the nubbin end of the corn ear." He said: "I can not do it. I desire that it shall all be

sho'dēn'diōn'	ne'	haksā'ā'.	Ne'	o'nē ⁿ .	hoñsachā'io ⁿ	wā'	1
again he departed	the	he child.	The	now	there-again he	he	
		(is)			arrived		
batho'ā'	wā'hē ⁿ -hēn':	"Hīā'	thogāiē ⁿ 'i.	ne'	Odēndoñmī'ā'.		2
it told	he it said:	"Not	there he was	the	It Sapling.		
		(it is)	willing				
Doñdagadē ⁿ s'dā'	ne'	ho'sodā'hā'	ne' tho'	nhwā'ē ⁿ '	tea'	noñ'we'	3
Thence she (z.) sprang	the	his grandmother	there	thither she	the	the	
up at once				went	where	place	
nī'hodē ⁿ nos'hē'	ne'	Odēndoñmī'ā'.	Hwā'e'io ⁿ	wā'ā'hēn':	"Ho't		4
there his thatched	the	It Sapling.	There she ar-	she it said:	"What		
bow (is)			rived		(it is)		
noñwa'ho'dē ⁿ	sade'skoñ'dā'.	Da'hada'diā'	wā'hē ⁿ -hēn':	"Onē ⁿ ."			5
kind of thing	thou thyself art roast-	He spoke in	he it said:	"It corn."			
	ing for"	reply					
hā'.	Wā'gē ⁿ -hēn':	"Gaiñ'	noñ'we'	dās'hawā'?	Wā'hē ⁿ -hēn':		6
	She (z.) it said:	"Where	the place	thence thou it	He it said:		
		(it is)	thou it	didst bring?"			
"G'ni'hā'	thagawi'.	Nā'io'	ēñjek'sek	ne'	oñ'gwe'	oñmagā'he'	7
"My father	there he it gave	That	they (indef.)	the	man-being(s)	they (indef.)	
	it to me.	(it is)	will continue			are about to	
			to eat it			dwell	
ne'	tho'no ⁿ .	o ⁿ -hwēñdjā'ge'.	Wā'gē ⁿ -hēn':	"Ā'sgenon'dā'			8
the	here	it earth on."	She (z.) it said:	"Thou shouldst			
	(it is)			share it with me			
hī'ā'.	Da'hāi'hwā'sā'gwā'	wā'hē ⁿ -hēn':	"Hīā'	thākgwe'niā'.			9
verily."	Thence he answered	he it said:	"Not	I it am able to do.			
			(it is)				
Nā'io'	diioi'hwā'	tea'	se'he'	ēñketgē ⁿ 'dā'.	Tho'ge'	o'nē ⁿ .	10
That	there its rea-	the	thou it in-	I it will spoil "	At that	now	
(it is)	son (is)	where	tendest		(time)		
wā'gē ⁿ -hēn':	"Nigāi'hwā'ā'	ne'	teionē ⁿ 'hādā'	ā'se'niodā'gwā'			11
she (z.) it said:	"Just it matter small	the	it grain of corn	thou it shouldst			
	is		single	pluck out			
nā'io'	doñdas'gwē ⁿ ."	Wā'hē ⁿ -hēn':	"Hīā'	thākgwe'niā'."			12
that	thou it shouldst give	He it said:	"Not	I it am able to do."			
(it is)	to me."						
Wā'gē ⁿ -hēn':	"Nigāi'hwā'ā'	ne'	doñdas'gwē ⁿ	ne'	oko ⁿ ."		13
She (z.) it said:	"Just it matter small	the	thence thou it shouldst	the	it immatu-		
	(is)		give to me		re end		
seē ⁿ 'dā'.	Wā'hē ⁿ -hēn':	"Hīā'	thākgwe'niā'.	Ge'he'	gugwe'gi'		14
(of the corn-	He it said:	"Not	I it am able to do.	I it desire.	it whole		
ear)."		(it is)					

finished perfect meal. He said: "Thus it shall continue to be; thus shall be the manner of preparing meal among the man-beings who are about to dwell here on the earth." At that time she, his grandmother, came forward and heard what he was saying. She arrived there, and said: "Sapling, thou desirest that the man-beings shall be exceedingly happy." She went forward, and, taking off the pot from the fire, put ashes into the hot water. Now, moreover, she took the ear of corn, shelled it, and put the corn into the hot water. She said: "This, moreover, shall be their manner of doing, the method of the man-beings." At that time the Sapling said: "Thou shouldst not do thus." His grandmother did not obey him. Thence, it is said, originated the evil that causes persons customarily to speak ill when

dā'gwā'	sga'dā'	da'hā'sē ⁿ 'dā'	gāiēññēndā'ī'	gathe'tchi'sā'ī'	1			
one it is	he brought down	it is finished	one it meal has finished					
wā'wa'do ⁿ '	Wā'hē ⁿ 'hēn':	Ne'tho'	nē'io ⁿ 'dik,	ne'tho'	2			
it became.	He it said:	"There	so it will continue to be,	thus				
nē'gāiēñno'dē ⁿ k	ne'	ē ⁿ iethe'tchoñ'niā'	ne'	oñ'gwe'	ne'	3		
so its method of doing will continue to be	the	one it meal will make	the	man-being(s)	the			
tho ⁿ 'ne ⁿ '	oñnagāt'he'	o ⁿ 'hwēñdjā'ge'.	Tho'ge'	o ⁿ 'ne ⁿ '	dawa'dēñ'	4		
here	they (indef.) are about to dwell	it earth on."	At that (time)	now	thence she started			
diā', da'we'	ne'	ho'sodā'hā'	gothoñ'de'	ne'	nā'ie'	i'ha'do ⁿ k.	5	
forward, thence	the	his grandmother	she it heard	the	that (it is)	he it kept say- ing.		
Ne'tho'	wā'gā'io ⁿ '	wā'gē ⁿ 'hēn':	Odēñdoñni'ā'	se'he'	6			
There	she (z.) arrived	she (z.) it said:	"It sapling	thou it intended				
ē ⁿ iagoteēñnoñ'uik	ne'	oñ'gwe'	nā'ie'	ne'	heiawēñgo'dī'.	7		
they (indef.) will con- tinue to be happy	the	man-being(s)	that (it is)	the	it is exceeding."			
Wā'wa'dēñ'diā'	wā'ganā'djiōdā'gwā'	ne'	odjisdā'ge'	ganā'djiot	8			
She (z.) started forward	she (z.) it kettle took up	the	it fire on	it kettle stands				
o'gē ⁿ 'hā'	wā'ok	tea'	io'hnegadai'hēñ.	O ⁿ 'ne ⁿ '	dī'	oñ ⁿ 'hā'	9	
it ashes	she (z.) it im- merged in	the where	it water (is) hot.	Now	more- over	it corn		
wā'tga'gwā'	wā'ganā ⁿ 'hogēñ'ia'	ne'tho'	o'	hwā'ok	tea'	10		
she (z.) it took up	she (z.) it corn shelled	there	too	thence she (z.) it immersed	the where			
noñ'we'	o'hnegadai'hēñ.	Wā'gē ⁿ 'hēn':	Tho'ne ⁿ '	dī'	nē'ieie'	11		
the place	it water is hot.	She (z.) it said:	"This way	more- over,	so they (in- def.) it will			
'hāk	nē'ieieñno'dē ⁿ k	ne'	oñ'gwe'.	Tho'ge'	o ⁿ 'ne ⁿ '	ne'	12	
continue	so their method of to do doing will be in kind	the	man-being(s)."	At that (time)	now	the		
Odēñdoñni'ā'	wā'hē ⁿ 'hēn':	Ne'tho'	ā'gwi'	ne'tho'	nā'sie'ā'.	Hiia'	13	
It sapling	he it said:	"Do it not	thus	so thou it shouldst do."	Not (it is)			
dē'agōgāñ ⁿ 'ī'	ne'	ho'sodā'hā'.	Tho'ge'	ia'kē ⁿ '	nidioñhi'ī'	14		
she it consented to	the	his grandmother.	At that (time),	it is said,	there it went wrong			
nā'ie'	ne'	wā'he'tgē ⁿ '	gē ⁿ 's	dē'hodī'thā'	tea'	niga'ha'wī'	ne'	15
that (it is)	the	it is evil	custom- arily	they are talking	the where	there it bears it (the time)	the	

they prepare food. And, it is said, she stated her wish, thus: "This, as a matter of fact, shall be the manner of doing of the man-beings." It so continued to be. The Sapling kept saying: "The way in which thou hast done this is not good, for I desire that the man-beings shall be exceedingly happy, who are about to dwell here on this earth."

Now at that time the Sapling traveled about over the earth. Now there was a large expanse of earth visible. There was a mountain range, visible river courses, and a high clay bank, near which he passed. Now, verily, he there pondered many times. Then he made the bodies of the small game, the bodies of birds. All were in twos, and were mated, in all the clans [kinds] of birds. The volume of the sound made by all the various kinds of bird voices as they talked together was terrifying. And the Sapling kept saying: "Thus this shall continue to be, whereby the man-beings shall habitually be made

- iekhoñniä' 'hä'. Nā'ie' ne' wā'ā'hēn': "Nē'tho' se' nē'ieñño'-
 1 they (indef.) pre- That the she it said: "There as a mat- so their method
 pure food. (it is) ter of fact of doing
 dē'k ne' oñ'gwe' Wā'dwatgoñ'dē' ne'tho' nī'io't. l'ha'do'k
 2 will be the man-being(s)." It became fixed there so it is. He it kept
 in kind (thus) saying
 ne' Odēñdoñni'ä': "Hiiä' de'oiä'ne' tea' nwa'sie'ä. Ge'he'
 3 the It Sapling: "Not it is good the so thou it I it desre
 (it is) where didst do.
 heiotgoñdä'gwi' skēñ'no' ē'ñagoteññoñ'nik ne' oñ'gwe'
 4 it will be immeasurably well (it is) they (indef.) will be the man-being(s)
 happy
 tho'nē' o'hwēñdjia'de' oñnagāt'he'."
 5 here (it is) it earth is present they (indef.) are
 about to dwell."
 Tho'ge' o'nē' ne' Odēñdoñni'ä' wā'thadawēñ'ie' tea'
 6 At that o'ne' now the It Sapling he traveled about the
 (time) where
 o'hwēñdjia'de'. O'nē' gowa'nē' tea' o'hwēñdjia'de'. Onoñda'-
 7 it earth is present. Now it much (is) the it earth is present. It mountain
 where
 hä'die', gē'ñ'hiō'hwāde'nio', degä'daetei'hä'die' ne'tho' wā'ha-
 8 rises extend- it stream stands forth it clay tall extends there he it
 ing along, severally, along
 doñgo'dä'. O'nē' hi'ia' ne'tho' wā'hēñño'doñ'nio'. O'nē'
 9 passed. Now verily there he thought repeatedly. Now
 wā'häia'doñ'niä' ne' goñdi'io' nigoñdiio'dä's'ä'. Gagwe'gī'
 10 he its (their) body the they (z.) animals so they (z.) are small It all
 made
 degñi'hä'die'. odinia'gī', gagwe'gī' tea' nioñdi'seä'ge' ne'
 11 two they two are odinia'gī', gagwe'gī' tea' nioñdi'seä'ge' ne'
 each, married, it all the where many number the
 goñdi'io'. Deideno'hiani'di' tea' nioñdi'seä'ge' ne'
 12 they (z.) are Deideno'hiani'di' tea' nioñdi'seä'ge' ne'
 animals. It is terrifying the where so it noise large (is) the
 goñdi'io' nhwā'tgoñdiwēñnage' odit'hä'. Nā'ie' ne' Odēñ-
 13 they (z.) are nhwā'tgoñdiwēñnage' odit'hä'. Nā'ie' ne' Odēñ-
 animals every their (z.) language in they (z.) That the It
 number (is) are talking. (it is)
 doñni'ä' hot'hä' i'ha'do'k: "Nā'ie' nē'io'dik ne' oñ'gwe'
 14 Sapling he is i'ha'do'k: "Nā'ie' nē'io'dik ne' oñ'gwe'
 talking ne it is saying: ("That so it will con- the man-
 (it is) tinue to be being(s))

happy." And now he made the bodies of the large game animals. He finished the bodies of two deer, and the two were mates. "There, that is sufficient to fill the whole earth," he said. He made all the various kinds of animals severally. All were in twos, and they, each pair, were mates [male and female].

At that time he, the Sapling, again traveled. Now the earth had grown to a very great size, and continued to grow. So now Flint became aware that the animals were ranging about. After a while then Flint concealed all the bodies of the animals. There in the high mountain was a rock cavern whereinto he drove all the animals. And then he closed it with a stone. Then Sapling became aware that the animals no longer roamed from place to place. Now, at this time, he again traveled over the entire earth. He saw on this side a

ẽ ⁿ iagawẽntgade'dā'gwik."	Nā'ie'	ne'	nā'ie'	o ⁿ "kẽn"	ne'	goñdi-	
it them will make happy thereby."	That	the	that	next	the	they (z.)	1
	(it is)		(it is)	time	are		
go'wānẽ ⁿ s	ne'	goñdi'io'	wā'hāiā'doñniā'hẽn'.	Skẽnmoñdo ⁿ "			2
large in size	the	they (z.) are	he their several bodies	Deer			
		animals	formed.				
degaiā'dage'	odiniā'gĩ'	wā'thas'ā.	Ne'tho'	hā'degāiẽt'			3
they two body in	they (z.) are	he them two	"There (it is)	just it is suf-			
number (are)	married	finished.		ficient			
dẽ'ga'hẽn'nhā'	tea'	nĩo ⁿ "hwẽn'djiā'."	wā'hẽn'hẽn'.	Gagwe'gĩ.			4
it will be filled	the	so it earth is large."	he it said.	It all			
	where						
hā'deganio' dāgo'	wā'hāiā'doñniā'hẽn'.	Gagwe'gĩ'	degaiā'dage'				5
just it animal in	he its body formed severally.	It all	they (z.) two body				
every number is			(is) each in				
hā'die'	odiniāk'sẽn'.						6
number	they (z.) are						
	severally married.						
Tho'ge'	o'nẽ ⁿ .	he'	doñsa'hadawẽn'ie'	ne'	Odẽndoñni'ā.		7
At that	now	again	there again he traveled	the	It Sapling.		
time							
O'nẽ ⁿ .	gowa'nẽ ⁿ .	tea'	o ⁿ "hwẽndjiā'de'	ododi'hā'die'.	Da'.		8
Now	it much (is)	the	it earth is present	it is growing in	So.		
		where		size.			
o'nẽ ⁿ .	wā'hatdo'gā'	ne'	O'hā'ā'	tea'	deioñnadawẽn'ie'	ne'	9
now	he it noticed	the	It Flint	the	they (z.) are traveling	the	
				where			
goñdi'io'.	Diẽn'hā'	gwā'	o'nẽ ⁿ .	ne'	O'hā'ā'	wā'hāiā'da'se'dā'	10
they (z.) are	After a	seem-	now	the	It Flint	he their bodies	
animals (game).	while	ingly				concealed	
gagwe'gĩ.	Ne'tho'	tea'	onoñda'hā'gowa'nẽ ⁿ .	ne'tho'	ostẽ ⁿ "hā-		11
it all.	There	the	it mountain rises great	there	it rock		
		where					
ga'hẽn'dā'	ne'tho'	gagwe'gĩ'	wā'hāiā'dimio ⁿ "dā'	ne'	goñdi'io'.		12
cavern has	there	it all	he their bodies	the	they (z.) are		
			impounded		animals.		
O'nẽ ⁿ .	ne'	ostẽ ⁿ "hā'	dā'hadji'heda'gwā'.	O'nẽ ⁿ .	wā'hatdo'gā'		13
Now	the	it rock	there he it used to close it.	Now	he it noticed		
ne'	Odẽndoñni'ā.	tea'	hiāi'	de'sgoñ'ne's	ne'	goñdi'io'.	14
the	It Sapling	the	not	again they (z.) go	the	they (z.) are	
		where	(it is)	about habitually		animal.	
Tho'ge'	o'nẽ ⁿ .	wā'thadawẽn'ie'	tea'	nĩo ⁿ "hwẽn'djiā'.	Wā'ha-		15
At that	now	he traveled	the	so it earth is large.	he looked		
(time)			where				

mountain range. He went thither, and he arrived where the opening of the cavern was. And he then took up the great stone and opened it again. Now, he looked therein and saw that the animals abode in that place. "Do ye again go out of this place," he said. Then they came out again. And it was done very quickly. And all those that fly took the lead in coming out. At that time they, his grandmother and Flint, also noticed that the animals again became numerous. And then Flint ran, running to the place where the rock cavern was. He reached the place while they were still coming out. And he, by at once pulling down the stone again, stopped up the cavern. Verily, some of them failed, and they did not get out, and at the present time they are still there. And it came to pass that they

- | | | | | | | | | |
|----|--|--|---|---|---|----------------------------------|----------------------------------|------------------------|
| 1 | tgat'hwā' about | nē ^{n'} this way | hāgwā' toward | djionōndā'hā'. there it mountain rises, | Ne'tho' There | nhwā'he', thither he went, | | |
| 2 | hwā'hā'io ^{n'} there he arrived | ne'tho' there | gwā' seem-ingly | oga'hēn'dā' it has an opening | tea' the where | ne'tho' there | io'sa'de'. it cavern present is. | |
| 3 | Wā'tha'gwā' He it took up | ne' the | gastē ^{n'} hā'gowa'nē ^{n'} it rock large (is) | wā'hadji'hedā'gwā'. he it unclosed, | O'nē ^{n'} Now | | | |
| 4 | ne'tho' there | wā'hatgat'hwā' he looked | wā'ha'gē ^{n'} he it saw | ne'tho' there | goñni'dēn' they (z.) abide, | ne' the | gā'io'. it game (animals). | |
| 5 | "Saswāiagē ^{n'} nhā' Again do ye emerge | ne' the | tho'ne ^{n'} here," | wā'hē ^{n'} hēn'. he it said, | Tho'ge' At that (time) | o'nē ^{n'} now | | |
| 6 | sagoñdiagē ^{n'} nhā'. again they emerged. | Agwa's Just as much | tea' the where | nio'suo'we'. so it is rapid, | Nā'ie' That (it is) | dagoñdi' thence they (z.) came | | |
| 7 | 'hēnt tea' ahead | nioñ' so it is | degoñdidē ^{n'} hā'. they (z.) fly. | Gagwe'gī' It all | sagoñdiagē ^{n'} nhā'. again they (z.) emerged. | | | |
| 8 | Tho'ge' At that (time) | o'nē ^{n'} now | wā'hiatdo'gā' they two it noticed | ne' the | ho'sodā'hā' his grandmother | ne' the | O'ha'ā' It Flint | |
| 9 | o'nī' also | ne' the | tea' where | sāioñnatgā'dē ^{n'} hā' again they (z.) became numerous | ne' the | goñdi'io'. they (z.) are animal, | O'nē ^{n'} Now | tho'ge' at that (time) |
| 10 | wā'tha'ā'dat he ran | ne' the | O'ha'ā' It Flint | ne'tho' there | nhwā'hadak'he' thither he ran | tea' the where | noñ'we, the place | |
| 11 | djioštē ^{n'} hāga'hēn'dā'. there it rock opening has, | Hwā'hā'io ^{n'} There he arrived | tea' the where | noñ'we' the place | djiodiagē ^{n'} ī'. there they (z.) were coming forth | | | |
| 12 | Nā'ie' That (it is) | ne' the | bāiā'dagoñdā'die' thence again he it | doñdā'hā'sē ^{n'} dā' dropped | ne' the | ostē ^{n'} hā' it rock | | |
| 13 | sa'hadji'he'dē ^{n'} again he it closed up, | Ne'tho' There | hi'ia' verily | o'diā'k they are some | dāodino'wēn', there they failed | hiā' not (it is) | | |
| 14 | dē'teiodiagē ^{n'} ī'. again they (z.) emerged, | ne'tho' there | ne' the | o ^{n'} kā ^{n'} at present | tgoñni'dēn'. there they (z.) abide, | Ne'tho' There | | |

were changed, becoming otgon [malefic], and the reason that it thus came to pass is that some customarily put forth their orenda for the purpose of ending the days of the man-beings; and, moreover, they still haunt the inside of the earth.

At this time Sapling again traveled about. Then he was surprised that, seemingly, a man-being came toward him, and his name was Hadu'i. They two met. The man-being Hadu'i, said: "Where is the place whence thou dost come?" The Sapling said: "I am going about viewing the earth here present. Where is the place whence thou dost come?" Hadu'i said: "From here do I come. I am

niiawē ^{n'i}	tea'	wā'dwatde'ni	o'tgo ^{n'a}	wā'wa'do ⁿ	nā'ie	dāioi-	1	
so it came to pass	the where	it (they) changed themselves	otgon	it (they) became,	that (it is)	it was		
hwa'k'he'	tea'	ne'tho'	nwā'awē ⁿ hā'	nā'ie	ne'	o'diā'k nā'ie	2	
reason	the where	there	so it came to pass	that (it is)	the	they (z.) are some (that it is)		
deioñnadēñnoñdā'gwī	ne'	āiagawē ⁿ ni'sei'kdā'gwō ⁿ	ne'	oñ'gwō ⁿ			3	
they (z.) are emitting orenda for it	the	they (z.) would cause days to end for them	the	man- being (s),				
nā'ie	ne'	di'	ne'	o ⁿ hwēñdjiagon'wā'	tgoñ'ne's,		4	
that (it is)	the	more- over	the	it earth in (side)	there they (z.) go about habitually,			
Ne'tho'	nigē ⁿ	o'ne ⁿ	he'	doñsa'hadawēñ'ie'	ne'	Odēñdoñ-	5	
There	so it is distant	now	again	there again he trav- eled about	the	It sapling.		
ni'ā.	Tho'ge'	o'ne ⁿ	wā'hadieñ'hā'	gwā'	da'he'	ne'	hēñ'gwe ⁿ ,	6
	At that (time)	now	he was surprised,	seem- ingly,	thence he is coming	the	he man-being (is),	
nā'ie	ne'	Hadu'i ^b	hāia'dji.	Wā'thiadā'nhā'	Wā'hēñ'hēñ'	ne'		7
that (it is)	the	Hadu'i ^b -	he is called.	They two met.	He said	the		
hēñ'gwe'	ne'	Hadu'i:	"Gaiñ"	noñ'we'	noñda'se'?	Wā'hēñ-	8	
he man-being	the	Hadu'i:	"Where	the place	thence thou didst come?"	He said		
hēñ'	ne'	Odēñdoñni'ā:	"Agekdōñnioñ'die's	tea'	io ⁿ hwēñdji-		9	
	the	It Sapling:	"I them am going about viewing	the where	it earth is pres- ent.			
ā'de.	Gaiñ'	ni's	noñ'we'	noñda'se'?	Wā'hēñ'hēñ'	ne'	10	
	Where the thou	the place	thence thou didst come?"	He it said	the			
Hadu'i:	"Tho'nē ⁿ	noñda'ge'	dewagadawēñie'hā'die.	I'	hi'ia'		11	
Hadu'i:	"Here	thence I did come	I am traveling about,	1	verily			

^aIn English there is no approximately exact equivalent of the term otgon, which is an adjective form denotive of the deadly, malefic, or pernicious use of orenda or magic power reputed to be inherent in all beings and bodies. It usually signifies deadly in deed and monstrous in aspect.

^bThe Onondagas call this personage Hadu'i³, the Senecas, Shagolliowegowā, and the Mohawks, Akoñwāra. The Onondaga name is evidently connected with the expression hadu'a, signifying "he is hunch-backed," in reference to the stooping or crouching posture assumed by the impersonator, to depict old age. The Seneca name means, "He, the Great One, who protects them—human beings," and the Mohawk name, "The Mask," or "It, the Mask." All these names are clearly of late origin, for they refer evidently to the being as depicted ceremonially in the festival for the new year. The orenda or magic power of this being was believed to be efficacious in warding off and driving away disease and pestilence, as promised in this legend, and hence the Seneca name. The Mohawk epithet arose from the fact that the impersonator usually wears a mask of wood. But these etymologies do not give a definite suggestion as to what natural object gave rise to this personification this concept. But from a careful synthesis of the chief characteristics of this personage, it seems very probable that the whirlwind lies at the foundation of the conception.

going about traveling. Verily, it is I who am the master of the earth here present." At that time the Sapling said: "I it is who finished the earth here present. If it so be that thou art the master of the earth here present, art thou able to cause yonder mountain to move itself hither?" Hadu'i' said: "I can do it." At that time he said: "Do thou, yonder mountain, come hither." Then they two faced about. Sometime afterward they two now faced back, and, moreover, saw that the mountain had not changed its position. At that time Sapling said: "Verily, thou art not the master of the earth here present. I, as matter of fact, am master of it. Now, next in time, I will speak." He said: "Do thou, yonder mountain, come hither." Now they two faced about. And as quickly as they two faced about again the mountain stood at their backs, The Sapling said: "What sayst thou? Am I master of it?" Then fladn'i' said: "It

- 1 giá'dagwe'ni'io' tea' oⁿ'hwēndjiá'ge'. Tho'ge' wá'hēⁿ'hēn'
I it am master of the where it earth on." At that time he it said
- 2 ne' Odēdoñni'á': "I' aksá'í' tea' ioⁿ'hwēndjiá'de'. Tho'
the It Sapling: "I I it finished the where it earth is present. Thus,
- 3 gwá' ēñ'k do'gēs í's siá'dagwe'ni'io' tea' ioⁿ'hwēndjiá'de',
seem- it may it is true thou thou it art master the where it earth is present,
ingly, be
- 4 sagwenioñ'-khēⁿ' gá'e' noñda'we' tea' sigēⁿ' diionoñda'há'?'
thou it art able art hither thence it the yonder there it mountain
to do thou would come where it is rises?"
- 5 Wá'hēⁿ'hēn' ne' Hadu'í: "Ē'kgwe'niá'." Tho'ge' oⁿ'néⁿ'
He it said the Hadu'í: "I it will be able At that time now
to do."
- 6 wá'hēⁿ'hēn': "Gá'e' noñda'se' sigēⁿ' diionoñda'há'." Tho'ge'
he it said: "Hither thence do thou yonder there it mountain At that
come it is rises up." (time)
- 7 wá'hiatga'hade'ni'. Gaiñ'gwá' nwá'oñni'she' oⁿ'néⁿ' doñsa'hiatga'ha-
they two faced about, Some (time) So (long) it now again they two faced
lasted back
- 8 de'ni' oⁿ'néⁿ' di' hoñsa'hiatgat'hwá' gadogēⁿ' ni'dio't tea' onoñ-
now more- again hence they two it unchanged so there the where it moun-
over looked (is) it is
- 9 dá'há' Tho'ge' ne' Odēdoñni'á' wá'hēⁿ'hēn': "Hiá' hí'ia'
tain rises At that time the It Sapling he it said "Not (it is) verily,
up. (time)
- 10 de'siá'dagwe'ni'io' tea' oⁿ'hwēndjiá'de'. I' se' giá'dagwe'ni'io'.
thou it art master of the where it earth is present. I it is a mat- I it am master of,
ter of fact
- 11 Oⁿ'néⁿ' í' oⁿ'kéⁿ' de'ngada'diá'." Wá'hēⁿ'hēn': "Gá'e' noñ-
Now I next in turn I will talk out." He it said: "Hither thence do
do
- 12 da'se' sigēⁿ' di-noñda'há'." Oⁿ'néⁿ' wá'hiatga'hade'ni'. Ne'tho'
thou yonder there thou mountain Now they two faced about. There
come it is art rising up."
- 13 niio'sno'wo' deshoñnatga'hade'nioñ' oⁿ'néⁿ' ni'sho'ne' diionoñ-
so it is rapid they two again faced back now there their two there it moun-
backs at tain
- 14 dá'há' Wá'hēⁿ'hēn' ne' Odēdoñni'á': "Hate'kwí' í' gwēñ-
rises up. He it said the It Sapling: "What sayst I I it am
thou,

is true that thou art master of it. Thou hast finished the earth here present. Thou shouldst have pity on me that I may be suffered to live. I will aid thee, moreover. Verily, thou dost keep saying: 'Man-beings are about to dwell here on the earth here present.' In this matter, moreover, will it continue to be that I shall aid and assist thee. Moreover, I will aid the man-beings. Seeing that my body is full of orenda and even otgon, as a matter of fact, by and by the man-beings will be affected with mysterious ills. Moreover, it will be possible for them to recover if they will make an imitation of the form of my body. i, who was the first to travel over the earth here present, infected it with my orenda. And, verily, it will magically conform itself to [be marked by] the lineaments of my body. Moreover, this will come to pass. If it so be that a man-being becomes ill by the contagion of this magic power, it is here that I will aid thee. And the man-beings will then live in contentment. And,

ní'io'."	Tho'ge'	wā'hē ⁿ -hēn'	ne'	Hadu''i:	Do'gē ⁿ s	i's	1
master of."	At that time	he it said	the	Hadu''i:	"It is true	thou	
swēnni'io'.	I's	sāiēmēnda'i'	tea'	io ⁿ -hwēndjia'de'.	Ā'sgidēn'ā'		2
thou it art mas- ter of.	Thou	thou it hast fin- ished	the where	it earth is present.	Thou shouldst have mercy on me		
ago'n'hek.	Ē'goniā'dage'nhā'	dī'.	I'sa'do ⁿ k	hī'ia'	oñ'gwe'		3
I should con- tinue to live.	I thee will aid	more- over.	Thou it art saying	verily	man- beings		
hoñnagāt'he'	ne'	tho'nē ⁿ s	io ⁿ -hwēndjia'de'.	Tho'nē ⁿ s	dī'		4
they (z.) are about to dwell	the	here	it earth is present.	Here	more- over		
nē'io'dik	ē'goniē'nāwā's	ē'goniā'dage'nhā'.	Ē'kheia'dage'nhā'				5
so it will con- tinue to be	I thee will assist	I thee will aid.		I them will aid			
dī'	ne'	oñ'gwe'.	Nā'ie'	ne'	ioēn'dāe'	o'tgo ⁿ	6
more- over	the	man- beings.	That (it is)	the	it orenda is possessed of	otgon (it is)	
ne'	gia'di'ge'.	Gē ⁿ djī'k	ē'iagodianēn'nhā'	ne'	oñ'gwe'.	Ē'wa'do ⁿ	7
the	my body on.	By and by	they will be affected by mystic ills	the	man- beings.	It will be possible	
dī'	ne'	ē'nteio ⁿ do ⁿ	dogā't-khē ⁿ s	dē'ioñde'niēndē ⁿ s'dā'	tea'		8
more- over	the	again one will recover one's self	if it so be,	is it,	one it will make in the pattern of it	the where	
nigīā'do'dē ⁿ .	Agadiēntgā'hwī'	dwagadie ⁿ 'dī'	dewagadawēniē'				9
such as	my body (is) in kind.	My body has affected it (with orenda)	I was the first one	I traveled about			
tea'	o ⁿ -hwēndjia'de'.	Nā'ie'	ne'	hī'ia'	ē'ionā'ge'ē ⁿ	tea'	10
the where	it earth is present.	That (it is)	the	verily	it it will pattern after	the where	
nigīā'do'dē ⁿ .	Tho'nē ⁿ s	dī'	nē'iawē ⁿ 'hā'.	Dogā't	ē'iagodie ⁿ sē ⁿ '		11
such as my body is in kind.	Here	more- over	so it will come to pass.	If it so be	one will become ill from magic		
gai'nhā'	ne'	oñ'gwe'	nā'ie'	ne'	ne'tho'	noñ'we'	12
potence	the	man- being	that (it is)	the	there	the place	
nāwā's.	Skēn'no ⁿ	ē'ioñmo ⁿ doñmo ⁿ 'hek	nē'	oñ'gwe'.	Nā'ie'	dī'	13
assist.	Well (it is)	they will continue to think repeatedly	the	man- beings.	That (it is)	more- over	

moreover, they must customarily greet me by a kinship term, saying: 'my Grandfather.' And when, customarily, the man-beings speak of me they must customarily say: 'our Grandfather'; thereby must they designate me. And I shall call the man-beings on my part by a kinship term, saying: 'my Grandchildren.' And they must make customarily a thing of wood which shall be in my likeness, being wrought thus, that will enable them to go to the several lodges, and, moreover, they who thus personate me shall be *hodu'i*.^a They must employ for this purpose tobacco [native tobacco]. It will be able to cause those who have become ill to recover. There, moreover, I shall take up my abode where the ground is wild and rough, and where, too, there are rock cliffs. Moreover, nothing at all obstructs me [in seeing and hearing or power]. So long as the earth shall be extant so long shall I remain there. I shall

- 1 *dē'ioñknoⁿ·hēñ'·khwāk* *ne'* *ēⁿ·ia·hēñ'* *gēⁿ's*; 'Ksodā·hāⁿ·' 'My Grand-
they (indef.) will greet me by the one it will cus- father.'
the relationship term say tomarily;
- 2 *Nā'ie'* *ne'* *o'ñēⁿ·* *gēⁿ's* *i'* *ēⁿ·ioñgwatho'ia* *ēⁿ·ia·hēñ'* *gēⁿ's*;
(it is) the now cus- I one me will tell of one it will cus-
tomarily tomarily;
- 3 'Shedwa·sodā·' *nā'ie'* *ēⁿ·ioñgnā'doⁿ·khwāk* *ne'* *oñ'gwe*· *O'ñēⁿ·*
'Our Grandfather,' that they (indef.) me will use the man- Now
(it is) (it is) it to designate man- beings,
beings,
- 4 *ne'* *i'* *ne'* *oñ'gwe*· 'Kheia·de'shoⁿ·ā·' *dēⁿ·khenoⁿ·hēñ'·khwāk*.
the I the man- 'My Grandchildren I them will greet by the re-
being; several,' lationship term.
- 5 *Nā'ie'* *dī'* *ne'* *ēⁿ·ie·sēñ·niā* *gēⁿ's* *ne'* *tea'* *nigiā'do'dēⁿ·* *ne'*
That more- the one it will make cus- the the such my body (is) the
(it is) over the tomarily where as in kind
- 6 *o'hwēñ'gā* *dēⁿ·gāiēñdā'gwīk* *nā'ie'* *ēⁿ·gagwe'niā* *nā'ie'* *tea'* *gonoⁿ·*
it wood it it will resemble, that it it will be able that the they
(it is) (it is) to do (it is) where (indef.)
- 7 *sāiēñ'doⁿ* *ne'tho'* *nhēⁿ·hēñ'ne'* *ne'tho'* *dī'* *nēñ'hadiie'ā* *ne'*
lodges have there thither they (m.) there more- so they (m.) it the
severally will go over will do
- 8 *hoñdu'i* *ne'* *i'* *ēⁿ·ioñgadiā'doñdā'gwā* *tea'* *nigiā'do'dēⁿ·* *Oiēⁿ·*
they (m.) the I they (indef.) my person will the such my body is It
are badu'i^a are badu'i^a represent thereby where as in kind,
- 9 *gwā'oñ'we* *gēⁿ's* *ēⁿ·ioñdicā'dā'gwā*· *ēⁿ·gagwe'niā* *ēⁿ·djoñ'doⁿ*
between na- cus- one it it will use to do, It it will be again one will be well
tive tomarily able to do (=become one's self again)
- 10 *ne'* *gonoⁿ·hwāk'dāñik* *Ne'tho'* *dī'* *noñ'we* *nēñ'gadiēñ'* *ne'* *tea'*
the they (indef.) ill are There the place I myself the the
severally, more- will place where
- 11 *noñ'we* *odoⁿ·hwēñdjiat'gi's* *tea'* *o'* *degastēⁿ·he'ñoⁿ·* *Hiā'*
the place it earth is wild the too it rock rises severally, Not
severally where (it is)
- 12 *stēⁿ·* *dī'* *dē'wagadawēⁿ·das*· *Nā'ie'* *dī'* *tea'* *nēⁿ·ioñni'she'*
any- more- it me obstructs (my sight, That more- the so it will last
thing- over hearing, or power). (it is) over- where long
- 13 *ēⁿ·ioñ'hwēñdjiā'dek* *ne'tho'* *ēⁿ·gi'dēñ'dak*· *ēⁿ·kheia'dage'·nhēⁿ·k* *dī'*
it earth will be present there I will continue I them will continue more
to abide, to aid over

^a Masculine plural of *badu'i*.

continue to aid the man-beings for that length of time." There, it is said, is the place wherein all kinds of deadly ills begot themselves—fevers, consumptions, headaches—all were caused by Hadu'í.

Now, at that time the Sapling again traveled. He again arrived at his lodge, and he marveled that his grandmother was angry. She took from its fastening the head, which had been cut off, of his—the Sapling's—dead mother, and she carried it away also. She bore the head away with her. When she had prepared the head, it became the sun, and the body of flesh became the nocturnal light orb. As soon as it became night, the elder woman-being and, next in order, Flint departed, going in an easterly direction. At the end of three days, then said Sapling: "I will go after the diurnal orb of

ne'	on'gwe	ne'tho	nigai'hwes."	Ne'tho	ia'ké"	non'we	1
the	man- beings	there	so it matter is long."	There (it is)	it is said,	the place	
diiodadoñni'	ne'	nwa'tgano ⁿ sodā'tehāge'	ē ⁿ iago'do ⁿ 'gwāk.				2
there it formed itself	the	every it dense is in number;	one fever will have.				
dē ⁿ iago'hwā'e'sdā'.		ē ⁿ iagono ⁿ wano ⁿ 'hwāk.	nā'ie	ne'tho			3
colic, the gripes (it will pierce one's body),		one pain in the head will have,	that (it is)	there			
nī'hoie'ē	ne'	Hadu'í.					4
so he it has done	the	Hadu'í.					
Tho'ge	o'nē ⁿ	he'	doñsa'hadawēñ'ie	ne'	Odēñdoñni'ā.		5
At that (time)	now	again	again he traveled	the	It Sapling.		
Hoñsa'hā'io ⁿ	tea'	non'we	thono ⁿ sā'ie ⁿ .	O'nē ⁿ	wā'hoi'hwane-		6
There again he arrived	the where	the place	there his lodge lies.	Now	he marveled at the		
hā'gwā	tea'	o'nē ⁿ	gonā'khwē ⁿ 'i	ne'	ho'sodā'hā'.	Wā'e'hā'gwā	7
matter	the where	now	she is angry	the	his grand- mother.	She it took off	
tea'	ganiioñdā'gwā	ne'	ono ⁿ 'wā	ne'	tea'	oñdat'hniā'djiā'gī	8
the where	it had been fastened up	the	it head	the	the where	one her head had cut off	
ne'	hono'hā'-gē ⁿ 'hā	ne'	Odēñdoñni'ā		hwā'e'hwā	o'nī.	9
the	his mother	it was	the	It Sapling	hence she it carried away	also.	
Heiago'hau ⁿ '	ne'	ono ⁿ 'wā.	Tea'	wā'eieññēñdā'nhā	ne'		10
Hence she carried it away	the	it head.	The where	she finished the way of it	the		
ono ⁿ 'wā	gaā'gwā	wā'wā'do ⁿ .	o'nē ⁿ	ne'	oieō ⁿ 'dā	ne'	11
it head	it sun (luminary)	it it became.	now	the	it flesh	the that one	
a'soñek'hā	gaā'gwā	wā'wā'do ⁿ .	Ganio'	dāio'gak	o'nē ⁿ		12
nocturnal (it is)	it moon (luminary)	it it became.	So soon as	thence it became night	now		
wā'hīa'dēñ'diā	ne'	gok'steñ'ā	nūē	gwā'tho	ne'	O'hā'ā	13
they two departed	the	she ancient one (is)	that (it is)	next in place	the	It Flint is	
tgaā'gwi'tgē ⁿ s	nhwā'hniēā'dā.	Nā'ie	ne'	ā'sē ⁿ	niwēñdago'		14
there it sun rises	thither they two (m.) directed their course.	That (it is)	the	three	so it day (is) in number		
nwā'oñni'she	o'nē ⁿ	ne'	Odēñdoñni'ā	wā'hē ⁿ 'hēñ'.	O'nē ⁿ		15
so long it lasted	now	the	It Sapling	he it said:	"Now		

light. Verily, it is not good that the human beings who are about to dwell here on the earth should continue to go about in darkness. Who, moreover, will accompany me?" A man-being, named Fisher, spoke in reply, saying: "I will accompany thee." A man-being, another person, said: "I, too, will accompany thee." It was the Raccoon who said this. Another man-being, whose name is Fox, said: "I, too, will accompany thee." There were several others, several man-beings, who, one and all, volunteered to aid Sapling. At that time Sapling said: "Moreover, who will work at the canoe?" The Beaver said: "Verily, I will make it." Another man-being, whose name was Yellowhammer, said: "I will make the hollow of it." At that time there were several others who also gave their attention to it. And then they worked at it, making

- 1 hēⁿsgēgwā' hā' ne' guā'gwā' ēñdek'hā'. Hīā' hī'ia' de'oi'a ne'
hence I it will go to the it orb of diurnal Not verily, it is good
bring light (it is), (it is),
- 2 dāio'gās'dik tea' noñ'we' āio'nek ne' oñ'gwe' oñnagāthe'
it should continue to be night where the place they should con- the human being they (indef.) are
tinue to go about
- 3 ne' tho'ne' o'hwēñdjā'ge'. Soñ' dī' noñwa'ho'dēⁿ hēⁿia'gne'?"
the here it earth on. Who more- kind of person one and I will go
(is it), over, together?"
- 4 Hēñ'gwe', Sgāia'mis hāia'djī, dā'hada'diā' wā'hēⁿhēñ': "I'
He man- Fisher he is he talked in he it said: "I
being, (Long-track) called, reply
- 5 hē'dne'." Hēñ'gwe', thī'hāia'da'de' wā'hēⁿhēñ': "I' o'
thou and I He man- just his body is projecting he it said: "I too
will go. being (is) (he is another person)
- 6 ē'dwe'." Teokda'gi ne' nā' wā'hēⁿhēñ'. Hēñ'gwe' thī'hā-
we will go. Raccoon the that one he it said. He man- just his
being (is) body is
- 7 iā'da'de', Sgēⁿhā'ksēⁿ hāia'djī wā'hēⁿhēñ': "I' o' ē'dwe'."
projecting (he is Fox he is he it said: "I too we will go,
another person), (It Has Bad Fur) called together."
- 8 Thī'hadiā'dade'niōⁿ hēñnoñgwe'shoⁿ'oⁿ gagwe'gi' wā'hoñthoñ-
They (m.) other (are) they (m.) man-being it all they (m.)
severally (are) severally made their
- 9 gā'ia'k ne' tea' ēⁿhoñwāie'nāwās ne' Odēñdoñni'ā. O'neⁿ
scores (vol- the the they (m.) him will assist the It Sapling. Now
unteered)
- 10 tho'ge' ne' Odēñdoñni'ā wā'hēⁿhēñ': "Soñ' dī' noñwa'ho'-
at that the It Sapling he it said: "Who more- kind of person
(time)
- 11 dēⁿ ēⁿhoio'dēⁿhā' ne' ga'hoñ'wā'?" Wā'hēⁿhēñ' ne'
he it will work at the it canoe?" He it said the
- 12 Nagāia'gi' "I' hī'ia' ēⁿge'sēñ'niā'." Hēñ'gwe' thī'hāia'da'de',
Beaver "I verily I it will make." He man- he another
(Stick-cutter): being (is) person is,
- 13 Kweⁿ'Ewēⁿ ni'ha'sēñmo'dēⁿ nā'ie' ne' wā'hēⁿhēñ': "I'
Yellowhammer such his name (is) that (it is) the he it said: "I
in kind
- 14 ēⁿksāñdō'niā'." Tho'ge' o'neⁿ thigoñdiā'dade'niōⁿ o'ni' wā'ha-
I trough (hol- At that now they (z.) other individuals also they (m.)
low), will make (time) severally (are)

the canoe. There Sapling kept saying: "Do ye make haste in the work." In a short time, now, verily, they finished it, making a canoe. Quickly, now, they prepared themselves. At that time they launched the canoe into the water. Then Sapling said: "Moreover, who shall steer the canoe?" Beaver said: "I will volunteer to do it." Otter also said: "I, too." Now they went aboard and departed. Then Sapling said: "In steering the canoe, thou must guide it eastward." Now, it ran swiftly as they paddled it onward. It was night; it was in thick darkness; in black night they propelled the canoe onward. After a while, seemingly, they then looked and saw that daylight was approaching. And when they arrived at the place whither they were going it was then daylight. They saw that there

dii'hwasteis'dā'.	Tho'ge'.	o'nē ⁿ .	wā'hodio'dē ⁿ 'hā'	wā'hadi'hoñ-	1
the matter gave attention to.	At that (time)	now	they (m.) it worked at	they (m.) made	
ioñ'niā'.	Ne'tho'	i'ha'do ⁿ k	ne'	Odēñdoñmi'ā':	"Hau",
the canoe.	There	he it kept saying	the	It Sapling:	"Come,"
deswā'nowāiā'hē ⁿ 'hā'.	Nioi'hwāgwā'hā'.	o'nē ⁿ .	hi'ia'	wā'hoñdi-	3
do ye make haste (make your backs boil)."	So it is a short matter	now	verily	they (m.)	
ēñno'k'dē ⁿ .	wā'hadi'hoñioñ'niā'.	Wā'dwakdā'ā'	o'nē ⁿ .	wā'hoñde'sā'.	4
it task finished	they (m.) it canoe made.	It is a short space	now	they made them- selves ready.	
Tho'ge'.	o'nē ⁿ .	awē ⁿ 'ge'	hwa'hoñna'di'	ne'	ga'hoñ'wā'.
At that (time)	now	water on (in)	thither they (m.) it cast	the	it canoe.
Tho'ge'.	wā'hē ⁿ 'hēñ'	ne'	Odēñdoñmi'ā':	"Soñ'	dī'
At that (time)	he it said	the	It Sapling:	"Who	more- over
noñwa'ho'dē ⁿ .	ēñthēñmidēñwā'dā'?	Nagāiā'gī'	wā'hē ⁿ 'hēñ'		
kind of person	he the canoe will guide?"	Beaver (Stick-Cutter)	he it said:		
"I'	ēñgathoñgā'ia'k."	Skwā'iē ⁿ .	wā'hē ⁿ 'hēñ':	"I'	o'ni'."
"I	I will volunteer."	Otter	he it said:	"I	also."
Tho'ge'.	o'nē ⁿ .	wā'hoñdi'dak,	o'nē ⁿ .	wā'hoñdēñ'diā'.	O'nē ⁿ .
At that (time)	now	they (m.) got aboard,	now	they (m.) departed.	Now (it is)
ne'	Odēñdoñmi'ā'	wā'hē ⁿ 'hēñ':	"Tga'gwī'tge ⁿ 's	nē ⁿ siē ⁿ 'dā'	10
the	It Sapling	he it said:	"There it sun rises	thither than it wilt direct	
tea'	ēñseñmidēñwā'dā'.	O'nē ⁿ .	hi'ia'	deioā'dādi'	tea'
the	thou wilt guide the canoe."	Now	verily	it is running	the
we'ha'die'.	Deio'gas,	deioda'soñdāi'go ⁿ .	o'soñdagoñwā'sho'gowa-		12
go along row- ing.	It is night,	two it darkness to dark- ness (pitch-dark) is joined,	it blackness (night) in along great		
ne'	ne'tho'	hadi'hoñioñ'die'.	Diēñ'hā' gwa'	o'nē ⁿ .	wā'hoñgat'hwa'
there	they (m.) go along propelling the canoe.	Suddenly,	seem- ingly,	now	they (m.) looked
o'nē ⁿ .	ēñde'	dāio'do'hā'die'.	Ne'	o'nē ⁿ .	wā'hadi'io'
now	day (day- light),	thence so it is coming along.	The	now	they (m.) arrived
noñ'we'	hwa'hēñ'ne'	ēñde'	o'nē ⁿ .	Wā'hoñgat'hwa'	ne'tho'
the place	thither they (m.)	daylight (it is)	now,	They (m.) looked at it	there

was there, seemingly, an island, and they saw that the trees standing there were very tall, and that some of them were bent over, inclining far over the sea, and there in the water where the tree tops ended the canoe stopped. Then Sapling said: "Moreover, who will go to unfasten the light orb [the sun] from its bonds yonder on the tree top?" Then Fisher said: "I will volunteer." Then Fox said: "I, too [will volunteer]." At that time Fisher climbed up high, and passed along above [the ground]. He crossed from tree to tree, going along on the branches, making his way to the place where the diurnal light orb was made fast; thither he was making his course. But, in regard to Fox, he ran along below on the ground. In a short time Fisher then arrived at the place where the diurnal light orb was made fast.

- | | | | | | | |
|----|--|------------------------------|---|--|----------------------------|-----------------------------------|
| 1 | gwā'w' | tgā'hwe'no', | wā'hadi'gēn' | ne'tho' | gā'hi'do'n' | agwa's |
| | seem-
ingly, | there it island
floats, | they (m.) it saw | there | it tree stands
plurally | very
(it is) |
| 2 | gaēn'he'djī's | agwa's | deioteha'kdo'n'io'n' | hā'deiodēn'hā'k'do'nio'n' | | |
| | it tree trunks (are)
long (tall), | very (just) | they (z.) are bent severally, | just it tree trunks are bent over
toward it | | |
| 3 | gwē'n' | ne' | gania'dā'ge'sho'n' | hāgwā'dī', | ne'tho' | tea' no'n'we' |
| | the | | it lake (sea) on along | side of it, | there | the
where the place |
| 4 | awē'n'ge's' | hegaēn'bade'nio'n' | ne'tho' | doṇdagadā'nha' | ne' | |
| | it water on
(in) | there it trees end severally | there | there it stopped | the | |
| 5 | ga'ho'n'wā'. | Tho'ge' | o'nē'n' | wā'hē'n'hēn' | ne' | Odēṇdoṇni'ā': |
| | it canoe | At that
(time) | now | he it said | the | It Sapling: |
| 6 | "Soṇ' dī' | noṇwa'ho'dē'n' | ē'n'hanioṇdagwa'hā' | si' | tganiioṇ'dā' | |
| | "Who
(is it) more-
over | kind of person | he it will go to unfasten | yonder | there it is fas-
tened | |
| 7 | ne' tea' | hegaēn'hagē'n'hia'dā' | ne' | gaā'gwā'? | Sgāia'nis | |
| | the
where | there it tree top ends | the | it sun
(orb of light) ? | Fisher | |
| 8 | wā'hē'n'hēn': | "I', ē'n'gathoṇgā'ia'k." | Sgē'n'hna'k'sē'n' | wā'hē'n'hēn': | | |
| | he it said: | "I, I will volunteer." | Fox | he it said: | | |
| 9 | "I' o'nī'." | Tho'ge' | o'nē'n' | wā'haā'thē'n' | ne' | Sgāia'nis |
| | "I also." | At that
(time) | now | he it climbed | the | Fisher |
| 10 | he'tgē'n' | ni'hodoṇgo'dī'hā'die'. | Wā'haēn'hiiā'kho'n'. | o'sgo'ha'ge'. | | |
| | up high | there he passed along. | He tree tops crossed over,
severally | it bough on along | | |
| 11 | sho'n' | ne'tho' | ni'hat'ba'hi'ne' | ne'tho' | nhwā'he' | tea' no'n'we' |
| | there | there he traveled
along, | there | thither he
was going | where | the place |
| 12 | tganiioṇ'dā' | ne' | ēṇdek'hā' | gaā'gwā'. | ne'tho' | nhwā'hawenoṇ'hā'. |
| | there it is fas-
tened up | the | diurnal | it sun (orb
of light), | there | thither he was making
his way. |
| 13 | die'. | Ne' | nā' | Sgē'n'hna'ksē'n' | e'dā'ge' | ni'hadāk'he'. |
| | The
that | that
one | Fox | down (on the
ground) | there he ran. | |
| 14 | Wā'dwākdā'ā' | o'nē'n' | ne' | Sgāia'nis | o'nē'n' | hwā'hā'io'n' tea' |
| | In a short time
(it is close apart) | now | the | Fisher | now | there he arrived the
where |
| 15 | noṇ'we' | tganiioṇ'dā' | ne' | gaā'gwā'. | Goṇdadie' | wā'hatecho'hi'. |
| | the place | there it is fas-
tened up | the | it sun. | At once | he it bit repeatedly |

At once he repeatedly bit that by which it was secured, and, severing it, he removed the sun. Now, moreover, he cast it down to his friend, Fox, who stood near beneath him. He caught it, and now, moreover, they two fled. When they two had run half the way across the island, then Flint's grandmother noticed what had taken place. She became angry and wept, saying: "What, moreover, is the reason, O Sapling, that thou hast done this in this manner?" Then she, the elder woman-being, arose at once, and began to run in pursuit of the two persons. Fox ran along on the ground and, in turn, Fisher crossed from tree to tree, running along the branches. Now, the elder woman-being was running close behind, and now she was about to seize Fox, who now, moreover, being wearied, cast the sun up above. Then Fisher caught it. Now, next

'ho ⁿ	ne [']	tea [']	ganiioñdā'gwā ⁿ ,	wā'hā'ia'k	wā'haniioñdā'gwā [']	1
	the	the	it it fastened by it,	he it severed	he it unfastened	
ne [']	gwa ['] gwā [']	O'ne ⁿ	di [']	e'dā'ge [']	hwā'ho'di [']	2
the	it sun.	Now	more-over	down below	thither he it threw to him	
ne [']	hoñna'tchī [']	ne [']	Sgē ⁿ hnāk'sē ⁿ	ne'tho [']	dosgē ⁿ hā [']	3
the	they are friends	the	Fox	there	near by there he stands	
Nā'ie [']	ne [']	da'haie'nā [']	o'ne ⁿ	di [']	wā'hiade'gwā [']	4
That (it is)	the	there he it caught	now	more-over	they two (m.) fled. The where	
dewa'sēñ'no ⁿ	tea [']	niga'hwe'nā [']	ne'tho [']	hā'doñ'sa'hoñdāk'he [']		5
it is the middle (half)	the where	so it island (is) large	there	just there again they two (m.) are running		
o'ne ⁿ	wā'oñtdo'gā [']	ne [']	ho'sodā'hā [']	ne [']	O'ha'ā [']	6
now	she it noticed	the	his grandmother	the	It Flint. She became	
khwē ⁿ hā [']	wā'dio ⁿ shēñ'thwā [']	wā'ā'hēñ [']	di [']	noñwa'ho [']		7
angry,	she wept,	she it said:	"What (is it)	more-over	kind of thing	
dē ⁿ	dāioi'hwā'khe [']	ne [']	tho'nē ⁿ	nwā'sie'ā [']	Odēñdoñni'ā ['] ?	8
thence it was the reason	the	thus	so then it didst do	It Sapling?		
O'ne ⁿ	doñdāiedē ⁿ sda'dji [']	wā'dioñā ['] dat	ne [']	gok'stēñ'ā [']	wā'hoñwa-	9
Now	thence she leapt up	she ran	the	she ancient one	she them pursued.	
di'se'k.	Nā'ie [']	ne [']	Sgē ⁿ hnā'ksē ⁿ	e'dā'ge [']	nī'hadāk'he [']	10
	That (it is)	the	Fox	ground on	there he ran that (it is)	
ne [']	o ['] kē ⁿ	ne [']	Sgāia'nis	he'tgē ⁿ	de'haēñ'hiiā'kho ⁿ ne [']	11
the	next in time	the	Fisher	up high	he tree tops is crossing severally	
o'sgo'ha'ge ['] sho ⁿ	nī'hadāk'he [']	O'ne ⁿ	dosgē ⁿ hā [']	dāiedāk'he [']		12
it boughs on along	there he is running.	Now	near by	there she came running		
ne [']	gok'stēñ'ā [']	o'ne ⁿ	tho'hā [']	a'hoñwāñe'nā [']	o'ne ⁿ	13
the	she ancient one,	now	almost	she him could seize	now the	
Sgē ⁿ hnā'ksē ⁿ	wā'batches ⁿ dā [']	o'ne ⁿ	di [']	he'tgē ⁿ	hwā'ho'di [']	14
Fox	he became wearied	now	more-over	up high	thither he it threw	
ne [']	gwa ['] gwā [']	Sgāia'nis	da'haie'nā [']	Nā'ie [']	ne [']	15
the	it sun.	Fisher	there he it caught.	That (it is)	the next in time	

in turn, she pursued him. And he, next in turn, when she came running close behind him and was about to seize him, being in his turn wearied, cast the sun down, and then Fox in his turn caught it. Thus, verily, it continued. Fisher was in the lead, and he at once boarded the canoe. And close behind him was Fox, holding the sun in his mouth, and he, too, at once got aboard of the canoe. Now, moreover, the canoe withdrew, and, turning around, it started away. Now, moreover, it was running far away as they paddled it onward when the elder woman-being arrived at the shore of the sea; and she there shouted, saying: "O Sapling, what, moreover, is the reason that thou hast done this thing in this manner? Thou shouldst pity me, verily, in that the sun should continue to pass thence, going thither [in its orbit, giving day and night]." He, Sapling, said noth-

- | | | | | | | |
|----|--|---------------------------------|--------------------------|------------------------|------------------------------------|--|
| 1 | wā'hoñwa'se'k. | Nā'ie' | o'n'kēn' | ne' | o'ne'n' | dosge'n'·hā' |
| | she him pursued. | That
(it is) | next in
time | the | now | near by |
| 2 | dāiedāk'he'. | o'ne'n' | tho'·hā' | a'hoñwaie'nā' | o'ne'n' | ne' o'n'kēn' |
| | there she came
running. | now | almost | she him could seize | now | the
that next in
time |
| 3 | wā'hatche'n'·dā' | o'dā'ge' | hwā'ho'di' | Sgē'n'hnā'kse'n' | | o'n'kēn' |
| | he became wearied | down
below | thither he it
cast. | Fox | | next in
time |
| 4 | da'hāie'nā'. | Nā'ie' | hi'ia' | niio'di'·hā'die'. | Ha'hēn'de' | ne' |
| | there he it
caught. | That
(it is) | verily | so it continued to be. | He is in the
lead | the |
| 5 | Sgaia'nis | nā'ie' | hāia'dagoñdā'die' | sa'hadī'dāk | gā'hoñwāgoñ'wā'. | |
| | Fisher | that
(it is) | his body did not stop | again he got
aboard | it canoe in. | |
| 6 | O'ne'n' | ne'tho' | gwā'tho' | ne' Sgē'n'hnā'kse'n' | ho'nhoñdā'die' | ne' |
| | Now | there | next in
place | the Fox | he came holding it
in his mouth | the |
| 7 | gaā'gwā'. | nā'ie' | o' hāia'dagoñdā'die' | sa'hadī'dāk | ne' ga'hoñwā' | |
| | it sun. | That
(it is) | too | his body did not stop | again he got
aboard | the it canoe in. |
| 8 | goñ'wā'. | O'ne'n' | dī' ne' | ga'hoñ'wā' | dawado'n'tgā' | wā'dwatga'ha- |
| | | Now | more-
over | the it canoe | thence it with-
drew itself | it turned around |
| 9 | dē'ni' | sawathoñwanēñdā'siā'. | O'ne'n' | dī' i'no' | sagadāk'he' | ne' |
| | again it canoe disjoined itself
(from the landing). | | Now | more-
over | far | again it is run-
ning |
| 10 | tca' | hodigawe'hā'die' | ne' | o'ne'n' | dāie'io' | ganiadāk'dā' ne' |
| | the where | they (m.) go paddling
onward | the | now | there she
arrived | it sea (lake)
beside the |
| 11 | gok'stēnā'. | o'ne'n' | dī' | ne'tho' | wā'diagohēñe'dā'. | wā'ā'hēn': |
| | she ancient
one. | now | more-
over | there | she shouted, | she it said: |
| 12 | Odēñdoñni'ā'. | ho't | dī' | noñwa'ho'dē'n' | liioi'·hwā' | tca' |
| | "It Sapling, | what
(is it) | more-
over | kind of thing | it is reason | the
where |
| 13 | tho'ne'n' | nwā'sie'ā'? | Ā'sgidēñ'ā' | hi'ia'. | ne' tca' | doñdawet'hak |
| | here | so thou it hast
done? | Thou me shouldst
pity | verily, the | the | thence it should
continue to pass thither |
| 14 | ne' gaā'gwā'. | Hiia'. | stē'n' | dē'ha'wēñ' | ne' Odēñdoñni'ā'. | 'Ā'sē'n' |
| | the it sun. | Not
(it is) | any-
thing | he it said | the | It Sapling. Three |

ing. She said this three times in succession. Now she exclaimed: "O thou, Fox, effuse thy orenda to cause the sun to pass habitually thence, going thither." Fox said nothing in reply. Thrice, too, did she repeat this speech. Now, again, she said: "O thou, Fisher, effuse thy orenda whereby thou canst make the sun to pass habitually thence, going thither." He said nothing. Thrice did she repeat this saying. And⁴ all the other persons, too, said nothing. She said: "O thou, Beaver, thou shouldst at this time have pity on me; do thou effuse thy orenda; moreover, thou hast the potence to cause the sun to pass thence habitually, going thither." He said nothing. Thrice, too, did she repeat this speech. All said nothing. Now, there was there a person, a man-being, whose orenda she overmatched. She said: "O thou, Otter, thou art a fine person, do thou effuse thy orenda

nwā'ōndiet'ā	ne'	nā'ie'	īion'do ⁿ k.	O'ne ⁿ	wā'gē ⁿ hēn':	''Sgē ⁿ -	1
so many she it repeated	the	that (it is)	she it kept saying.	Now	she (z.) it said:	"Fox	
hnā'ksē ⁿ	desadēnno ⁿ dē ⁿ	tea'	sa'shasdē ⁿ sā'ie ⁿ	ē ⁿ sgwe'niā			2
	do thou thyself in thy orenda array.	the where	thou hast potency	thou it art able to do			
doṇdawet'hak	ne'	gaā'gwā'.	Hiā'	stē ⁿ	de'ha'wēn'	ne'	3
thence it should continue to pass thither	the	it sun."	Not (it is)	any-thing	he it said	the	
Sgē ⁿ hnā'ksē ⁿ .	Ā'sē ⁿ	o'	nwā'ōndiet'ā	nā'ie'	īion'do ⁿ k.	O'ne ⁿ	4
Fox.	Three	too	so many she it repeated	that (it is)	she it kept saying	Now	
he' o'ia'	wā'gē ⁿ hēn':	''Sgāia'nis	desadēnno ⁿ dē ⁿ	tea'	sa'sha-		5
again	it other (is)	she (z.) it said:	"Fisher	do thou thyself in thy orenda array	the where	thou hast	
sdē ⁿ sā'ie ⁿ	ne'	tea'	ē ⁿ sgwe'niā	doṇdawet'hak	ne'	gaā'gwā'.	6
potency	the where	thou it art able to do	thence it should continue to pass thither	the	it sun."		
Hiā'	stē ⁿ	de'ha'wēn'.	Ā'sē ⁿ	o'	nwā'ōndiet'ā	nā'ie'	7
Not (it is)	any-thing	he it said.	Three	too	so many she it repeated	that (it is)	
īion'do ⁿ k.	Nā'ie'	o'	ne'	thi'hadīia'dade'niō ⁿ	gagwe'gī	hiā'	8
she it kept saying.	That (it is)	too	the	just they (m.) are different ones	it all	not (it is)	
stē ⁿ	de'ho ⁿ nēn'.	Wā'gē ⁿ hēn':	''Nagāia'gī,	i's	ne'	o ⁿ 'kē ⁿ	9
any-thing	they (m.) it said.	She (z.) it said:	"Beaver,	thou	the	present time	
ā'sgidēn'ā:	desadēnno ⁿ dē ⁿ	dī'.	sa'shasdē ⁿ sā'ie ⁿ	tea'	ē ⁿ sgwe'-		10
thou me shouldst pity:	do thou thyself in thy orenda array	more-over,	thou potency hast	the where	thou wilt be able		
niā'	ne'	tea'	doṇdawet'hak	ne'	gaā'gwā'.	Hiā'	11
to do	the where	thence it should continue to pass thither	the	it sun."	Not (it is)	any-thing	
de'ha'wēn'.	Ā'sē ⁿ	o'	nwā'ōndiet'ā	nā'ie'	īion'do ⁿ k.	Gagwe'gī	12
he it said.	Three	too	so many she it repeated	that (it is)	she it kept saying.	it all	
hiā'	stē ⁿ	de'ho ⁿ nēn'.	O'ne ⁿ	ne'tho'	ne'	hēn'gwe'	13
not (it is)	any-thing	they (m.) it said.	Now	there	the	he man-being	
dāda'	wā'tho ⁿ waēn'gēn'niā'.	Wā'gē ⁿ hēn':	''Skwā'ie ⁿ .	i's	so ⁿ -	thou	14
person	she his orenda overmatched.	She (z.) it said:	"Otter,	thou	thou art a		

1	gwe'di'io", good person,	desadēññoñ'dē" do thou thyself in thy orenda array	tea" the where	sa'shasdē"sai'io" thou hast potency	ne" the where	tea" the where	
2	ē's'gwe'niā" thou it wilt be able to do	ne" the	ē'tēñño'n'do" thou thyself will will it	tea" the where	doñdawet'hak thence it will con- tinue to pass	ne" the	gai'-' it
3	gwa'." sun."	Wa'hē'n'hē'n': He it said:	"Niio'." "So let it be."	Ne'tho" There	gawēñmanioñdā'die' as soon as it was said (it word came fastened to it)		
4	wā'geñ'hē'n': she' (z.) it said:	"Niñawē'hiā'." "I am thankful."	Tho'ge' At that (time)	o'ne" now	ne" the	Nagūñ'gī' Beaver	
5	wā'hē'n'hē'n': he it said:	"O'ne" Now	hi'ia' verily	gano'wē" it is dire	tea" the where	sa'sadei'hwat'wa'dā'." again thou hast done wrong (mistaken a matter,)"	
6	o'ne" now	di' more- over	da'hagawe'soteiē'n'dā', instantly he took paddle out of water,		hago'n'si'ge" his face on	wā'hāie'n'dā', he it struck,	
7	da'ha'hwā'e'gwa' therefore he battered it		ne" the (battered it)	Skwāie'n'-gēñ'hiā'. Offer it was (poor it is),			
8	Ganilio" So soon as	sa'had'i'io" again they (m.) returned	o'ne" now	ne" the	Odēñdoñni'ā' It Sapling	wā'hē'n'hē'n': he it said:	
9	"O'ne" Now	wā'gatcēññoñ'niā' I am glad	tea" the where	o'ne" now	skēñ'no" well (it is)	tea" the where	sedwā'io", again we have returned.
10	O'ne" Now	di' more- over	he'tgē'n' up high	ē'ñgñioñ'dē" I it will fasten,	he'tgē'n' up high	hē'ioñtgoñdā'gwē" it will be unchanging	
11	ē'ñgñioñ'dak it will be fast	tea" the where	gai'-'gwā'." it sun."	Tho'ge' At that (time)	o'ne" now	wā'hē'n'hē'n': she (z.) it said:	
12	"O'ne" Now	dē'wet'hak thence it will con- tinue to pass thither	ne" the	gai'-'gwā' it sun	gāē'-'hia'de'. it sky (is) present.	Dē'io'-'hathe'dik It will cause it to be light	
13	tea" the where	o'ñhwēñdjia'ge'." it earth on."	Ne'tho" There	di' more- over	nwā'awē'n'hā' so it came to pass	tea" the where	a'soñek'hā' it might per- taining to
14	gai'-'gwā'. it moon. (it luminary)						

Now, Sapling traveled over the visible earth. There was in one place a river course, and he stood beside the river. There he went to work and he formed the body of a human man-being.^a He completed his body and then he blew into his mouth. Thereupon, the human man-being became alive. Sapling said: "Thou thyself ownest all this that is made." So, now, verily, he repeatedly looked around, and there was there a grove whose fruit was large, and there, moreover, the sound of the birds talking together was great. So, now came another thing. Thus, in his condition he watched him, and he thought that, perhaps, he was lonesome. Now, verily, he again went to work, and he made another human man-being. Next in time he made a human woman-being. He completed her body, and then he blew into her mouth, and then she, too, became alive. He said, addressing the male man-being: "Now, this woman-being and thou

O'nō ⁿ	de'hodawēñiō'	tea'	o'hwēñdjā'de'	ne'	Odēñdoñni'ā.	1
Now	he traveled	the	it earth is present	the	It Sapling.	
Gē ⁿ 'hio ⁿ	hwāda'die'	ne'tho'	gē ⁿ 'hio ⁿ	hwāk'dā'	wā'thadā'nhā'. Ne'tho'	2
It river is present	there		it river beside	he came to stand.	There	
wā'hoio'dē ⁿ 'hā'	wā'hoiā'doñ'niā'	ne'	oñ'gwe'. ^b	Wā'hoiā'di'sā'		3
he went to work	he his body made	the	human being.	He his body finished		
o'nē ⁿ	wā'hāēñ'dat	ne'	ha'sagoñ'wā'.	Tho'ge'	o'nē ⁿ	4
now	he blew	the	his mouth in.	At that (time)	now	
do'n'het	ne'	oñ'gwe'.	Odēñdoñni'ā.	wā'hō ⁿ 'hēñ'.	sa'wē ⁿ	5
became alive	the human being.		It Sapling	he it said:	"Thou thou it ownest	
nēñ'gē ⁿ	tea'	niidie'ē ⁿ ."	Da'.	o'nē ⁿ	hi'ā'	6
this one	the	so it is done."	So,	now	verily	
ne'tho'	o'hoñ'dā'ie ⁿ	ne'	swa'hio'nā'.	ne'tho'	dī'	7
there	it brush (shrubs) are (the)	the	it fruit (are) large,	there	more-over	
goñdijio'sho ⁿ 'ā'	odit'hā'.	Da'.	o'nē ⁿ	he'	o'ā'.	8
they (z.) animals small (birds)	they (z.) are talking.	So,	now	again	it another (thing).	
tea'	de'hoga'ā'	wā'he'ā'	hagwa'dā's	hoñ'.	O'nē ⁿ	9
the	he him had his eyes fixed on	he it thought	he is becoming lonesome	per-haps.	Now	
sa'hoio'dē ⁿ 'hā'	o'nē ⁿ	he'	o'ā'	sa'ha'soñ'niā'	ne'	10
again he went to work	now	again	it another	again he it made	the human being.	
Agōñ'gwe'	o'ke ⁿ	ne'	sa'ha'soñ'niā'.	Wā'shagoiā'di'sā'	o'nē ⁿ	11
She human being	next in time	the	again he it made.	He her body completed	now	
wā'hāēñ'dat	ne'	e'sagoñ'wā'.	o'nē ⁿ	o' nā'	wā'oñdo'n'het.	12
he blew	the	her mouth in,	now	too that one	she became alive.	
Wā'hō ⁿ 'hēñ'.	wā'hoñwē ⁿ 'hās	ne'	badji'nā'.	Nā'ie'	ne'	13
He it said,	he it said to him	the	he (is) male:	"That (it is	the	

^a From this paragraph to the end of this version there is more or less admixture of trans-Atlantic ideas.

^b Here oñ'gwe' denotes a human being. See footnote on page 141.

marry. Do thou not ever cause her mind to be grieved. Thou must at all times hold her dear." At that time he said, addressing her who was there: "This human man-being and thou now marry. Thou must hold him dear. And ye two shall abide together for a time that will continue until death shall separate you two. Always ye two must hold one the other dear. Ye two must care for the grove bearing large fruit. For there are only a few trees that belong to you two." He said: "Moreover, do ye two not touch those which do not belong to you two. Ye two will do evil if it so be that you two touch those which do not belong to you two."

Thus, in this manner, they two remained together, the man-being paying no attention to the woman-being. The male human man-being cared not for the female human man-being. Customarily, they two laid themselves down and they two slept. Now sometime afterward, he who had completed their bodies was again passing that way, and,

- | | | | | | | |
|----|--|---|---|---|-------------------------------|---------------------------------------|
| 1 | nēn'gē ⁿ 'hā. | ne' | agoñ'gwe. | wedjinia'khe. | 'A'gwi. | hwēn'do ⁿ . |
| | this one | the | she human
being | ye two marry. | Do not
do it | ever |
| 2 | a'she'nigo ⁿ .hähetgē ⁿ 'dā. | Ė ⁿ shenoč ⁿ 'khwāk | diiot'goñt. | Tho'ge. | | |
| | thou her mind shouldst hurt
(grieve her mind). | Thou her shalt hold
dear ever | always." | At that
(time) | | |
| 3 | wā'hē ⁿ 'hēñ. | wā'shagowē ⁿ 'hās | ne' | ne'tho. | e'dēñ: | Wēdjini- |
| | he it said, | he her addressed | the | there | she
abode: | "Ye two |
| 4 | ak'he. | nēngē ⁿ 'hā. | hoñ'gwe. | Ė ⁿ shenoč ⁿ 'khwāk. | Ne'tho. | |
| | marry | this one | he human
being. | Thon him shalt hold
dear ever. | There | |
| 5 | nigai'hwe's | ne' | gado'gē ⁿ . | č ⁿ teia'diēñ | tea' | nig ⁿ 'o'ne ⁿ . |
| | so it matter
long (is) | the | it certain
place (is) | ye two will
abide | the
where | so it is
far |
| 6 | gē ⁿ 'he'io ⁿ . | dē ⁿ djisiñkhā'siā. | Diiot'goñt | dē ⁿ djiadadatnoč ⁿ 'khwāk. | | |
| | it death | again it you two will
separate. | Always | ye two shall hold one the
other dear ever. | | |
| 7 | O'hēñdā'jē ⁿ . | swa'hio'nā. | č ⁿ snū'nigo ⁿ 'hā'k. | Doga'a. | nūio'hoñdo'dā. | |
| | It grove lies | it fruit large
(is) | ye two it will care
for. | Few in
number | so many
it shrubs
stand | |
| 8 | tea' | is' | teia'wē ⁿ . | Wā'hē ⁿ 'hēñ | dī': | 'A'gwi. |
| | the
where | ye two own
them." | He it said | more-
over: | "Do it not, | more-
over, that
one |
| 9 | nē ⁿ ' | nhē ⁿ djiē'ā. | tea' | hiā' | is' | de'teia'wē ⁿ . |
| | this
way | thither ye two it
will do (touch it) | the
where | not
(it is) | ye | ye two it own. |
| 10 | sēñ'a. | gwā' | ne' | hiā' | is' | de'teia'wē ⁿ . |
| | at all
events | seem-
ingly | the
(it is) | ye | ye two own
it | this
way |
| 11 | Ne'tho. | ni'io't | de'hni'dēñ | hiā' | stē ⁿ . | de'hoñwasteis'thā. |
| | There | so it is | they two (m.)
abode together | not
(it is) | any-
thing | he her paid any atten-
tion to |
| 12 | hoñ'gwe. | ne' | agoñ'gwe. | Hiā' | ne' | badji'nā. |
| | he human
being | the | she human
being (is) | Not
(it is) | he male
(is) | de'shagosteis'thā |
| 13 | ne' | e'hē ⁿ . | De'hniā'gā. | de'hniā'wi. | gē ⁿ 's. | O'ne ⁿ . |
| | the | she fe-
male (is). | They two (m.) lay
down together, | they two (m.) sleep
together | cus-
tomarily. | Now
some
(time) |

seeing the condition of things, thought of what he might do to arouse the minds of the two persons. Then he went forward to the place where lay the male person sleeping, and having arrived there he removed a rib from the male person, and then, next in turn, he removed a small rib from the sleeping female man-being. And now, changing the ribs, he placed the rib of the woman-being in the male human man-being, and the rib of the male human man-being he set in the human woman-being. He changed both alike. At that time the woman-being awoke. As soon as she sat up she at once seized the place where was fixed the rib that had been hers. And, as soon as she did this, then the man-being, too, awoke. And now, verily, they both addressed words the one to the other. Then Sapling was highly

nwā'ōnni'she'	ne'tho'	is'he'	nēn'gē ⁿ	ne'	shagodiia'di'sā'ī'	1		
so long it lasted	there	again he passed	this one (it is)	the	he their two bodies formed			
wā'hatgat'hwā'	tea'	niiodie'ē ⁿ	o'nē ⁿ	wā'hēno ⁿ don'niō ⁿ	ho't	2		
he it looked at	the where	so it has done	now	he it thought repeatedly	what (it is)			
noñwa'ho'dē ⁿ	nā'hāie'ā'	tea'	dā'hodi'nigo ⁿ hāwēñ'ie'.	Tho'ge'		3		
kind of thing	so he it should do	the where	it their two minds should amuse.	At that (time)				
wā'ha'dēñ'diā'	ne'tho'	nhwā'he'	tea'	noñ'we'	bēñdā'gā' ne'	4		
he started	there	thither he went	the where	the place	he lay the			
hadji'nā'	hoda'wi'.	Wā'ha'io ⁿ	ne'tho'	o'nē ⁿ	wā'ha'niodā'gwā'	5		
he male (is)	he slept (was asleep).	He arrived	there	now	he it unfixed (it removed)			
sgā'dā'	o'stiē ⁿ 'dā'	o'dē'gā',	o'nē ⁿ	ne'	o'nē ⁿ 'kē ⁿ	ne' e'hē ⁿ '	6	
one it is	it bone	it rib,	now	the	next in time	the she female		
tea'	godā'wi'	o'nē ⁿ	ne'	nā'	wā'ha'niodā'gwā'	ago'dē'gā'	7	
the where	she asleep was	now	the that	that one	he it unfixed (it removed)	her rib		
tea'	niwā'a'.	O'nē ⁿ	ne'tho'	wā'thade'nī'	ne'	o'dē'gā';	8	
the where	so it is small in size.	Now	there	he them exchanged	the	it rib(s);		
nā'ie'	ne'	e'hē ⁿ	ago'dē'gā'	ne'	hadji'nā'	wā'ho'dē'gae'dē ⁿ .	9	
that (it is)	the	she female	her rib	the	he male	he him set rib in,		
o'nē ⁿ	di'	ne'	hadji'nā'	ho'dē'gā'	ne'	e'hē ⁿ	wā'shago'dē'.	10
now,	more- over,	the	he male	his rib	the	she female	he her set rib	
ga'edē ⁿ .	Dedjia'o ⁿ .	shā'thāie'ā'	wā'thade'nī'.	Tho'ge'	o'nē ⁿ .		11	
in.	Both	alike he it did	he changed the two,	At that (time)	now			
ne'	agon'gwe'	wā'e'iek.	Ganiio'	wā'ōntgete'gwā'	ne'tho'		12	
the	she human being	she awoke.	So soon as	she sat up (arose)	there			
goñdā'die'	hwā'eio'nā'	tea'	noñ'we'	heio'niō'dā'	ne'	ago'dē'gā'.	13	
at once	thither she it seized	the where	the place	there it stands fixed	the	her rib		
gē ⁿ 'hā'.	Ganiio'	ne'tho'	nwā'eie'ā'	o'nē ⁿ	wā'hā'iek	o' ne'	14	
it was (had been)	So soon as	thus	so she it did	now	he awoke	too the		
hoñ'gwe'	ne'	hadji'nā'.	O'nē ⁿ	hī'ia'	dedjia'o ⁿ .	skēñ'no ⁿ	15	
he human being	the	he male. (is)	Now	verily	both	peaceful (it is)		

pleased. He said: "Now I tell you both that, in peace, without ceasing ye both must hold one the other dear. Thou wilt do evil shouldst thou address unkind words to the one who abides with thee in this particular place. And, next in turn, he addressed the male human man-being, saying: "Do not thou ever come to dislike her with whom thou dost abide. The two human man-beings that I have made are sufficient. The ohwachira [blood-family, offspring of one mother] which ye two will produce will fill the whole earth." Then he again separated from them.

It thus came to pass that he noticed that his brother, Flint, was at work far away. Then he ordered one, saying: "Go thou after him who is at work yonder; he is my brother, Flint." At that time a person went thither, and said: "I have come for thee. Thy brother,

- deⁿhiadadwēnnaⁿ'sēnk. Thoⁿ'geⁿ oⁿ'nēⁿ agwa's wāⁿhatecēmōn'niāⁿ
1 they conversed together At that now very he was glad
repeatedly. (time)
- neⁿ' Odēndōnniⁿ'ā. Wāⁿhēⁿ'hēnⁿ': "Oⁿ'nēⁿ skēnⁿ'noⁿ wāⁿ'
2 the It Sapling. He it said: "Now peaceful I
(it is)
- giathoⁿ'jeⁿ teaⁿ' hejotgoṇdaⁿ'gwīⁿ dēⁿ'tciadadnoēⁿ'khwāk. Eⁿ'seiⁿ'
3 you two tell the where hence it is unending ye two will each other Thou
(unceasing) hold dear.
- hāwēⁿ'a'gwāⁿ dogāⁿ't neⁿ' gawēⁿ'niāⁿ'hetⁿ'gōⁿ ēⁿ'heⁿ'sēnⁿ'hās neⁿ'
4 will err if it so the it word evil is ye two will say to the
be
- gadoⁿ'gēⁿ desniⁿ'dēnⁿ': Nāⁿ'ieⁿ oⁿ'nēⁿ'kēⁿ neⁿ' hadjiⁿ'niāⁿ wāⁿ'hoⁿ'
5 it is certain ye two abide." That next in the he male he him
(place) (it is) time
- wēⁿ'hās wāⁿhēⁿ'hēnⁿ': "Āⁿ'gwīⁿ hwēnⁿ'doⁿ āⁿ'sheshwāⁿ'hōⁿ'hāⁿ
6 addressed he it said: "Do it not ever thou shouldst hate
her
- neⁿ' deⁿ'sniⁿ'dēnⁿ. Neⁿ'thoⁿ' hāⁿ'degāieⁿ'iⁿ degniⁿ' wāⁿ'tgeⁿ'sēnⁿ'niāⁿ
7 the ye two abide Together just it is suf- two it I them two
together. ficient is have made
- neⁿ' oṇⁿ'gweⁿ. Dēⁿ'gaⁿ'hēnⁿ'niāⁿ teaⁿ' niioⁿ'hwēnⁿ'djiāⁿ. nāⁿ'ieⁿ neⁿ'
8 the human It will become the so it earth is large, that the
being(s). filled where (it is)
- iⁿ's ēⁿ'tciathwadjiēnⁿ'niāⁿ': Oⁿ'nēⁿ deshoṇnadekhāⁿ'sioṇⁿ.
9 ye ye two will make Now again they (m.) have
ohwachira. separated themselves.
- Neⁿ'thoⁿ' dīⁿ' niāwēⁿ'iⁿ teaⁿ' oⁿ'nēⁿ wāⁿ'hatdoⁿ'gāⁿ teaⁿ' siⁿ'
10 There more- so it came the now he it noticed the yon-
over to pass where der
- thoioⁿ'deⁿ neⁿ' deⁿ'hiadēⁿ'hmoṇⁿ'dāⁿ neⁿ' Oⁿ'hāⁿ'ā. Oⁿ'nēⁿ wāⁿ'haⁿ'
11 there he is the they two are brothers the It Flint. Now he one
working
- dēⁿ'niāⁿ'niāⁿ wāⁿhēⁿ'hēnⁿ': "Hetehiⁿ'hmoⁿ'kseⁿ neⁿ' siⁿ' thoioⁿ'deⁿ
12 commanded he it said: "There go ye after him the yon- there he is
der working
- dēⁿ'giadidēⁿ'hmoṇⁿ'dāⁿ neⁿ' Oⁿ'hāⁿ'ā. Thoⁿ'geⁿ oⁿ'nēⁿ neⁿ'thoⁿ'
13 one I are brothers the It Flint. At that now there
time
- nhwāⁿ'heⁿ' neⁿ' shāiāⁿ'dāⁿdāⁿ' wāⁿhēⁿ'hēnⁿ': "Dagoṇⁿ'hmoⁿ'kseⁿ
14 thither he the he is one person he it said: "Thence I thee have
went come for.

Sapling, has sent me to bring thee with me. Then Flint said: "I am at work. By and by I shall complete it, and then, and not before, will I go thither." He again departed. He arrived home, and moreover, he brought word that Flint had said: "I am at work. I shall complete it by and by, and then, not before, will I go thither to that place." He said: "Go thou thither again. I have a matter about which I wish to converse with him." Again he arrived there, and he said: "He would that thou and he should talk together." He replied, saying: "Verily, I must first complete my work, and not until that time will I go thither." Then he again departed thence. Again he arrived home, and he said: "He yonder did not consent to come." At that time Sapling said: "He himself, forsooth, is a little more important than I. Moreover, I verily shall go thither." Thereupon Sapling went to that place. Flint did not notice it. When he arrived

Hage·nhā'i·hā'die'	ne'	dedjiadē ⁿ ·hnoñ'dā'	ne'	Odēñdoñni'ā'.	1		
He me has ordered in coming	the	he thou are brothers	the	It Sapling."			
O'nē ⁿ ,	ne'	O·ha'ā'	wā'hē ⁿ ·hēn':	Wagio'de'.	Ē ⁿ geiēñnēdā'·nhā'	2	
Now	the	It Flint	he it said:	"I am working.	I task will finish		
gē ⁿ ·djik',	o'nē ⁿ ,	hā'sā'	ne'tho'	nhēn'ge'."	Sa·ha'dēn'diā'.	3	
by and by,	now	(just then (not before)	there	thither I will go."	Again he departed.		
Sa·hā'io ⁿ ,	o'nē ⁿ ,	dī'	sa·batho'ia'	tea'	noñwa·ho'dē ⁿ	wā'hē ⁿ ·	4
Again he returned,	now	more- over	again he it told	the where	kind of thing	he it	
hēn',	nā'ie'	ne':	Wagio'de'.	Ē ⁿ geiēñnēdā'·nhā'	gē ⁿ ·djik'	5	
said,	that (it is)	the: that	"I am at work,	I task will finish	by and by		
o'ne ⁿ ,	hā'sā'	ne'tho'	nhēn'ge'."	Wā'hē ⁿ ·hēn':	Ne'tho',	6	
now	just then, (not before)	there	thither I will go."	He it said:	"There		
hoñsa'se'.	Agei·hwā'ie ⁿ	tea'	ge'he'	dāiagitha'ēn'."	Hoñsa·	7	
there again do thou go,	I a matter have	the where	I it desire	he and I it should converse about."	There again		
hā'io ⁿ ,	wā'hē ⁿ ·hēn':	De'hodo ⁿ ·hwēñdjioñ'niks	daesnitha'ēn'."	8			
he arrived,	he it said:	"It him is necessary for	ye two should converse together."				
Da·hāi·hwā'sā'gwā'	wā'hē ⁿ ·hēn':	Ē ⁿ gadiēño ⁿ ·kdē ⁿ ,	hi'ia'	hia'e'.	9		
He replied	he it said:	"I my task will finish	verily	in the first place,			
o'ne ⁿ ,	hā'sā'	ne'tho'	nhēn'ge'."	Doñda·ha'dēn'diā'.	Sa·hā'io ⁿ	10	
now	(just then, (not before)	there	thither I will go."	Thence again he departed.	Again he returned		
wā'hē ⁿ ·hēn':	Hiiā' de'thogāiē ⁿ ·i'.	Tho'ge'	O'nē ⁿ ,	wā'hē ⁿ ·hēn' ne'	11		
he it said:	"Not (it is)	there he it consented to."	At that (time)	now	he it said the		
Odēñdoñni'ā':	Ha'o ⁿ ·hwā'	si'·hāgwā'	hi'ia'	ni·hāiā'dano'wē ⁿ .	12		
It Sapling:	"He himself	farther	verily	so his body is precious.			
I' di'	hi'ia'	ne'tho'	nhēn'ge'."	O'nē ⁿ ,	ne'tho'	nhe·hawe'noñ.	13
I	more- over	there	thither I will go."	Now	there	thither he went.	
Hiiā' de'hotdo'gē ⁿ ,	ne'	O·ha'ā'.	Ne'	o'nē ⁿ ,	hwā'hā'io ⁿ	wā'hē ⁿ .	14
Not (it is)	he it noticed	the	It Flint.	The	now	there he arrived	

there, he said: "Thou art working for thyself, art thou, in thy work?" He replied, saying: "I am working. I desire to assist thee, for that it will take a long time for the man-beings to become numerous, since thou hast made only two." At that time Sapling said: "Verily, as a matter of fact, the two man-beings that I have completed are sufficient. And, in so far as thou art concerned, thou art not able to make a human man-being. Look! Verily, that which thou believest to be a man-being is not a true one." He saw standing there a long file of things which were not man-beings. There sat the beast with the face of a man-being, a monkey;^a there next to him sat the ape;^a and there sat the great horned owl. And there were other things also seated there. Then they all changed, and the reason of it is that they were not man-beings. Sapling said, when he overmatched their

- 1 hēn': "Sadadio'dēn'se-khēn', tea' sāio'de'?" Da'hāi'hwā'sā'gwā'
said: "Thou art working for art thou, the thou art at He replied
thyself, where work?"
- 2 wā'hēn'hēn': "Wāgio'de'. Ge'he' ēn'goñie'nāwās, swā'djik'
he it said: "I am working. I it desire I thee will aid, because
(too much)
- 3 ēnioñni'she' ēn'hoñnatgā'dēn'hā' tea' degni' gēñ'gwā' wā'tei'sā'
it will last they (m.) will become the two they only thou two
(long) numerous where (are) completedst them
- 4 ne' oñ'gwe'." Tho'ge' wā'hēn'hēn' ne' Odēñdoñmi'ā': "Ne'tho'
the human beings." At that (time) he it said the It Sapling: "There
- 5 se' hi'ia' hā'degāie'i' tea' degni' wātge'sā' ne' oñ'gwe'.
as mat-ter of fact verily just it is suffi-cient the two they two I them the human
being
- 6 Hiia' hi'ia' ne' ne' i's thasgwe'niā' ne' oñ'gwe' a'se'sēñ'niā'.
Not verily this the thou thou art able to the human being thou it shouldst
(it is) here do it make,
- 7 Satgat'hwā', hiia' hi'ia' de'tgāie'i' tea' se'he' oñ'gwe'." Wā'-
Do thou look, not verily it is correct the thou dost human He
(it is) think being."
- 8 hatgat'hwā' tea' deiodinē'he's ne'tho' goñni'dēñ' hiia'
looked the where they (z.) are in there they (z.) abide not
(it is)
- 9 oñ'gwe' de'gēñ'. Ne'tho' hatgo'dā' ne' gadji'k'daks (nā'ie'
human being it is (are). There he sits the it eats lice (that
(= monkey) (it is)
- 10 ne' gā'io' oñ'gwe' gago'ni'soñdā'gwī'), ne'tho' gwā'tho' ne'
the it is ani-mal human being it has the face of), there next in place the
- 11 gē'no'n'hā'. Nā'ie' o'nī' ne'tho' hatgo'dā' ne' degēñ'sge'.
it ape. That (it is) also there he sits the horned owl.
- 12 Thigoñdiā'dade'niō' o'nī'. Ne'tho' wā'dwatde'nī' gagwe'gī'.
Just they (z.) are different also. There they (indef.) changed in kind it all,
- 13 nā'ie' dāioi'hwā'khe' tea' ne'tho' nwā'awē'n'hā' tea' hiia'
that it is reason of it the where there so it came the not
(it is) to pass where (it is)
- 14 oñ'gwe' de'gēñ'. Wā'hēn'hēn' ne' Odēñdoñmi'ā' ne' o'ne'
human being it is. He it said the It Sapling the now

^aThe monkey and the ape were probably quite unknown to the Iroquois.

orenda: "Verily, it is good that thou, Flint, shouldst cease thy work. It is a direful thing, verily, that has come to pass." He did not consent to stop. Then Sapling said: "It is a marvelously great matter wherein thou hast erred in not obeying me when I forbade thy working." At that time Flint said: "I will not stop working, because I believe that it is necessary for me to work." Then Sapling said: "Moreover, I now forsake thee. Hence wilt thou go to the place where the earth is divided in two. Moreover, the place whither thou wilt go is a fine place."

At that time he cast him down, and he fell backward into the depths of the earth. There a fire was burning, and into the fire he fell supine; it was exceedingly hot. After a while Flint said: "Oh, Sapling! Thou wouldst consent, wouldst thou not, that thou and I should converse

wá'thaēn'gēn'niā': he their orenda overmatched;	''Oia'ne' "It is good	hi'ia' verily	ne' the	a'sēnni'he'n'. thou it shouldst cease,	O'ha'ā'. It Flint,	1	
tea' the where	sāio'de'. thou art at work.	Gano'wēn' It is direful	hi'ia' verily	tea' the where	nwā'awē' ^{nu} hā'. so it has come to pass."	Hiā' Not (it is)	2
de'hogāē' ^{nu} ī'. he it consented to,	O'nē' Now	ne' the	Odēndoñni'ā'. It Sapling	wā'hēn'hēn': he it said:	''Oī- "It is a	3	
hwane'hā'gwāt marvelous matter	oi'howa'nēn' it is an important matter	wā'sei'hwane'a'gwā' thou hast done wrong	tea' the where	hiā' not (it is)	4		
de'sathoñda'di' thou it has consented to	tea' the where	gonia'his'thā' I thee forbid doing	tea' the where	sāio'de'. thou art at work."	Tho'ge' At that time	5	
o'nē' now	ne' the	O'ha'ā' It Flint	wā'hēn'hēn': he it said:	''Hiā' "Not (It is)	thageñni'hēn' I it should cease the where	tea' 6	
wagio'de' I am at work	swā'djik' because (too much)	ge'he' I am thinking	deiодо'n'hwēñdjio'hwī' it is necessary	tea' the where	wagio'- I am at work."	7	
de'. At that (time)	Tho'ge' (time)	o'nē' now	ne' the	Odēndoñni'ā'. It Sapling	wā'hēn'hēn': he it said:	''O'nē' "Now	8
di' more- over	wā'goñiadwēñde'dā'. I thee forsake.	Tho'nē' Here	nhēn'se' thither thou shalt go	tea' the where	noñ'we' the place	9	
dediio'n'hwēñdjio'gēn'. there two it earth is divided in.	Ganakdi'io'. It place fine (is)	di' more- over	ne'tho' there	nhēn'se'. thither thou shalt go."	10		
Tho'ge' At that (time)	o'nē' now	ne'tho' there	he'hoñwāñdēn'di'. there he his body cast down	ne' the	o'n'hwēñdjia- it earth in	11	
gon'wā' there	ne'tho' there he fell supine.	Ne'tho' There	diioodek'hā' there it is burn- ing	odjisdagoñ'wā'. it fire in	12		
ne'tho' there	he'hodagā'ī'. there he fell supine.	Heiawēñgo'di'. There it surpass- ing is	o'dai'hēn'. it is hot.	Gaiñ'gwā'. Some (time)	13		
nwā'oñni'she' so long	wā'hēn'hēn' he it said	ne' the	O'ha'ā': It Flint:	''Odēndoñni'ā'. "It Sapling,	14		
a'sathoñ'dat-khēn'. thou wouldst consent	ā'so'n'. wouldst thou	doñsednitha'ēn'?' still once again thou and I should converse together?	Odēndoñni'ā'. It Sapling	wā'- he	15		

once more together?" Sapling replied, saying: "Truly, it shall thus come to pass. Moreover, I will appoint the place of meeting to be the place where the earth is divided in two." And Flint was able to come forth from the fire. At that time then Sapling went thither, going to the point designated by him. He arrived there, and, moreover, he stood there and looked around him. He looked and saw afar a cloud floating away whereon Flint was standing. Sapling said: "What manner of thing has come to pass that thou art departing hence away?" Flint answered: "I myself did not will it." Sapling said: "Do thou come thence, hitherward." At that time the cloud that was floating away returned, and again approached the place where Sapling stood. Then this one said: "How did it happen that it started away?" Flint, replying, said: "It is not possible that I personally should have willed

- 1 hēⁿ·hēn': "Do'gēⁿs ne'tho' nēⁿiawēⁿ'·hā'. Ne'tho' dī' wā'gūⁿ'doⁿ'
it said: "It is true there so it will come There more- I it appoint
to pass, over
- 2 tea' deioⁿ·hwēⁿdjio'gēⁿ ne'tho' dēⁿdiadāⁿ'nhā'. Wā'bagweⁿ·nhā'
the two it earth is divided in there thou and I will He was able to
where do it
- 3 ne' O·ha'ā' da'hālagēⁿ'nhā' tea' odjisdagoⁿ'wā'. Tho'geⁿ
the It Flint thence he emerged the where it fire in. At that
time
- 4 o'nēⁿ ne'tho' he'hawe'noñ ne' Odēⁿdoñni'ā' tea' noñweⁿ
now there there he went the It Sapling the the place
where
- 5 nī'hoñnāⁿ'doⁿ. Wā'hā'ioⁿ ne'tho' dī' wā'thadiⁿ'nhā' wā'thatga-
there he it has He arrived there more- he stood he looked
appointed, over about
- 6 doñ'niⁿ. Wā'ha'gēⁿ i'noⁿ wā'o'dēⁿdion·hā'die' wā'o'dji'gā'die'
repeatedly. He it saw far thither it is going along thither it cloud is
(it is) going on
- 7 ne'tho' hada'die' ne' O·ha'ā'. Odēⁿdoñni'ā' wā'hēⁿ·hēn':
there he is riding the It Flint. It Sapling he it said:
on it
- 8 "Ho't noñwa'ho'dēⁿ nwā'awēⁿ'·hā' tea' we'sa'dēⁿdion·hā'die'?"
(it is) kind of thing so it came to the where thither thou art going
pass along?"
- 9 Wā'hēⁿ·hēn' ne' O·ha'ā': "Hiā' ne' i' dageñnoⁿ'·doⁿ."
He it said the It Flint: "Not the I I it willed."
- 10 Wā'hēⁿ·hēn' ne' Odēⁿdoñni'ā': "Ga'e' nā' doñda'se."
He it said the It Sapling: "Hither that one thence do
thou come."
- 11 Tho'geⁿ o'nēⁿ sawāk'dā' tea' o'dji'gā'die' ne'tho' sugā'ioⁿ
At that now again it the where it cloud is float- there again it
time turned back the ing along, arrived
- 12 tea' noñwe' nī'ha'dā' ne' Odēⁿdoñni'ā'. O'nēⁿ nēⁿ'gēⁿ
the the place there he is the It Sapling. Now this one
where standing
- 13 wā'hēⁿ·hēn': "Ho't nwā'awēⁿ'·hā' tea' wā'wa'dēⁿ'diā'?" Wā-
he it said: "What the so it came to the where it started?" He
(it is) pass onward
- 14 hēⁿ·hēn' ne' O·ha'ā' da'hadadiā': "Hiā' de'a'wet nī'ā'
it said the It Flint he spoke in the I
reply: (it is) it is possi- ble personally

it." Sapling rejoined: "How did it happen that thou didst not will it?" Then Flint said: "I did not do that." Sapling said: "It is true that it is impossible for thee to do it. Moreover, thou and I, verily, are again talking together. What kind of thing desirest thou? What is it that thou needest, that thou and I should again converse together?" Flint then said: "It is this: I thought that, perhaps, thou wouldst consent that the place where I shall continue to be may be less rigorous. And thou didst say: 'Thou art going to a very fine place.' And I desire that the place where thou wilt again put me be less rigorous than the former." Sapling said: "It shall thus come to pass. I had hoped that, it may be, thou wouldst say, 'I now repent.' As a matter of fact it did not thus come to pass. Thy mind is unchanged. So, now, I shall again send thee hence. I shall

doṇdagēmo ⁿ 'do ⁿ ."	Odēṇdoṇi ⁿ 'ā.	wā ⁿ hē ⁿ hē ⁿ ':	Ho't	nwā-	1		
there I it could will."	It Sapling	he it said:	"What (is it)	so it came			
awē ⁿ 'hā' tea'	hiā ⁿ '	de'a'wet i's	doṇda'sēmo ⁿ 'do ⁿ :'	Tho'ge ⁿ	2		
to pass the where not (it is)	it is possible thou	there thou it couldst will?"	At that time				
wā ⁿ hē ⁿ hē ⁿ ':	ne' O'ha'ā':	Hiā ⁿ '	de'ne' thā'gie'ā."	Odēṇdoṇ-	3		
he it said the	It Flint:	"Not (it is)	the that thus I did do it."	It Sapling			
nī'ā.	wā ⁿ hē ⁿ hē ⁿ ':	Do'gē ⁿ s	hiā ⁿ '	de'a'wet a'sgwe'niā.	O'ne ⁿ	4	
he it said:	"It is true	not (it is)	it is possible thou couldst be able to do it.	Now			
dī' hi'ia' de'teioṇgi'thā'	o'ne ⁿ .	Ho't	noṇwa'ho'ḍē ⁿ	se'he'?	5		
more-over verily again thou and I are talking together	now.	What (is it)	kind of thing thou it desirest?				
Ho't	noṇwa'ho'ḍē ⁿ	desado ⁿ hwēṇdjioṇ'ni'	tea'	doṇsednitha'ē ⁿ ?"	6		
What (is it)	kind of thing	thou it needst	the where once again thou and I should converse together?"				
Wā ⁿ hē ⁿ hē ⁿ ':	ne' O'ha'ā':	Nā'ie'	ne' wā'ge'ā	do'gā't	7		
He it said the	It Flint:	"That (it is)	the I I thought	if perhaps (it may be)			
a'sathoṇ'dat	thagē ⁿ k'ā.	tea'	maganakdo'ḍē ⁿ k	tea'	noṇ'we'	8	
thou it shouldst consent to	it should be less where	the such it place be in kind	the where the place				
ē'gi'dioṇ'dak.	Nā'ie'	ne' tea'	wā'si'hē ⁿ ':	Ne'tho'	nhē ⁿ se'	9	
I will abide continuously.	That (it is)	the where thou it didst say:	There	thither thou shalt go			
tea'	noṇ'we'	ṭganakdi'io'.	Nā'ie'	ge'he'	thagē ⁿ k'ā	tea'	10
where the place	there it place (is) fine.	That (it is)	I it desire it should be less (severe) where				
maganakdo'ḍē ⁿ k	tea'	noṇ'we'	hoṇsasgi'dē ⁿ ."	Odēṇdoṇi ⁿ 'ā.	wā-	11	
such it place be in kind	the the place there again thou me shouldst place."	It Sapling	he				
hē ⁿ hē ⁿ ':	Ne'tho'	nē ⁿ iawē ⁿ 'hā.	Nā'ie'	ne' ge'he'gwā	diē ⁿ 'hā	12	
it said:	"There	so it will come to pass.	That (it is)	the I it had thought	after a while,		
gwā' ē ⁿ si'hē ⁿ ':	Sagadathewa'dā'	o'ne ⁿ .	Hiā ⁿ '	se'	ne'tho'	13	
seem- ingly, thou it will say:	"I myself repent	now."	Not (it is)	as a mat- ter of fact			
dwa'awē ⁿ 'hā.	Te'nigo ⁿ hāgoṇ'dā.	Da'.	o'ne ⁿ	dī'	hē ⁿ sogoṇiā-	14	
so it came to pass.	Thence thy mind is unchanged.	So	now,	more-over,	hence again I thee will		

send thee to the bottom of the place where it is hot." Now, at that time his body again fell downward. The place where he fell was exceedingly hot. At that time Sapling said: "Not another time shalt thou come forth thence." Then Sapling bound poor Flint with a hair. And he bound him with it that he should remain in the fire as long as the earth shall continue to be. Not until the time arrives when the earth shall come to an end will he then again break the bonds. Then Sapling departed thence.

Moreover, it is said that this Sapling, in the manner in which he has life, has this to befall him recurrently, that he becomes old in body, and that when, in fact, his body becomes ancient normally, he then retransforms his body in such wise that he becomes a new man-being again and again recovers his youth, so that one would think

- 1 dēñnie'/'dā. Ne'tho' hē'sgoñiadēñnie'/'dā' ne' ga'no'n'dēi'/'ge'
send There hence again I thee will send the it bottom on
- 2 tca' non'we' diio'dai'/'hēñ." Tho'ge' o'nēñ heshoia'dēñ'/'i'
the the place there it is hot." At that (time) now there again his body
where fell down in it
- 3 o'nēñ. Ogeñi'sdī' o'dai'/'hēñ' tca' non'we' he'hodagw'i'/'i'.
now. It is exceed- it is hot tca' the place there he fell
ing supine.
- 4 Tho'ge' o'nēñ ne' Odēñdoñni'/'ā' wā'hēñ'/'hēñ'; "Uia'/' ne'
At that (time) now the It Sapling he it said; "Not the
(it is)
- 5 o'ia' doñsasiasgeñ'/'nhā." Tho'ge' wā'hoñwashaiñ'/'dēñ' oño'n'/'khwe'/'ā'
it other again thou shalt At that (time) he bound him it hair
(is)
- 6 wā'has'dā' ne' Odēñdoñni'/'ā' ne' O'ha'-'gēñ'/'hā. Nā'ie' ne'
he used it the It Sapling the It Flint it was. That (it is) the
- 7 nā' wā'hoñwashaiñda'/'gwā' tca' nēñioñni'/'she' ēñio'n'/'hwēñdjia'/'dek
the one he it used to bind him the so long it will it earth will continue
that where last to be present
- 8 ne'tho' hēñ'hēñ'dēñ'/'dāk odjisdagōñ'/'wā. Ne'tho' nigēñ'/' tca'
there there he will con- it fire in. There so it is the
tinue to be where
- 9 ēñwado'n'/'hwēñdjio'/'kdēñ' o'nēñ dēñ'shadeshā'/'iā'k. Tho'ge' o'nēñ
it earth itself will end, now he will break the At that (time) now
tether.
- 10 ne' Odēñdoñni'/'ā' sho'dēñ'/'djoñ'.
the It Sapling again he de-
parted.
- 11 Nā'ie' dī' ne' nā'ie' ne' nēñgēñ'/'hā' ne' Odēñdoñni'/'ā'
That more- that that the this (it is) the It Sapling
(it is)
- 12 ne'tho' iā'kēñ. ni'io't ne' tca' ho'n'he' ne'tho' niā'wēñ's
thus, it is so it is the where he is alive thus so it comes
said, to pass
- 13 ne' tca' hok'stēñ'/'ā' wado'n'/'hā' heiotgoñdā'/'gwī. nā'ie' ne'
the the he old in age it becomes it- eratively it is unceasing. that the
where
- 14 nā'ie' se' ne' o'nēñ gēñ's hāiā'dāgēñ'/'tēi' wā'wā'do'n' o'nēñ
that in fact the now custom- his body ancient it has become now
(it is) arily
- 15 gēñ's doñsa'hadii'dāde'/'ni. nā'ie' ne' gēñ's sa'hadoñgwe' ne'
custom- again he changes his body that the custom- again he becomes the
arily (transforms it), (it is) arily man-being

that he had just then grown to the size which a man-being customarily has when he reaches the youth of man-beings, as manifested by the change of voice at the age of puberty.

Moreover, it is so that continuously the orenda immanent in his body—the orenda with which he suffuses his person, the orenda which he projects or exhibits, through which he is possessed of force and potency—is ever full, undiminished, and all-sufficient; and, in the next place, nothing that is *otkon*^a or deadly, nor, in the next place, even the Great Destroyer, *otkon* in itself and faceless, has any effect on him, he being perfectly immune to its orenda; and, in the next place, there is nothing that can bar his way or veil his faculties.

Moreover, it is verily thus with all the things that are contained in the earth here present, that they severally retransform or exchange their bodies. It is thus with all the things [zoic] that sprout and grow, and, in the next place, with all things [actively zoic] that produce

teä'	hoŋgwe'dä'se'ä'	sawä'do ⁿ ,	nä'ie'	ne'	äiēn'ä'	ne'tho'	hä'sä'	1	
where	he man-being new	again it is be- come,	that (it is)	the	one would think,	thus (there)	just then		
nithodō'di'	ne'	teä'	ní'io't	gō ⁿ 's	ne'	hä'sä'	de'hodwēnna-	2	
so there he has grown	the	where	so it is	custom- arily	the	just then	his voice has		
de'nio ⁿ	ne'	hoŋgwe'dä'se'ä'	ne'	oŋ'gwe'.				3	
changed	the	he man-being new small	the	man-being.					
Ne'tho'	nä'ie'	di'	ní'io't	ne'	teä'	tgäie'i'	diio'tgoŋt	ne'	4
Thus	that (it is)	more- over	so it is	the	where	there it is full and sufficient	always	the	
teä'	ní'hoiä'daēn'näe'	ne'	teä'	hadeñnodä'gwä'	ne'tho'	gwä'			5
where	so his body has orenda	the	the where	he his orenda exhibits, by which,	there	next to			
tho'	hadeñnoñdä'gwä'	ne'	teä'	hä'qhwa'	ne'	gä'shasdē'n'sä', force)			6
it	he himself with orenda embodies by which,	the	the where	he it holds	the	it potency (power, force)			
ne'tho'	gwä'tho'	ne'	hiä'	stē ⁿ	noñwä'ho'dē ⁿ	ne'	o'tgo ⁿ , ^a otkon (monstrous),		7
there	next to it	the	not it is	any- thing	kind of thing	the			
ne'tho'	gwä'tho'	ne'	O'soñdöä'go'nä'	O'ní'dat'go'	Hiä'				8
there	next to it	the	It Great Destroyer	otkon in itself	not it is				
De'gago ⁿ 'soñde'.	de'honä'go'wäs,	ne'tho'	gwä'tho'	hiä'	stē ⁿ				9
It has a face,	(not) it affects (wears on) him,	there	next to it	not (it is)	any- thing				
noñwä'ho'dē ⁿ	de'hodawē ⁿ 'das.	Ne'tho'	hiä'	di'	ní'io't	teä'			10
kind of thing	it him bars (shuts) out.	Thus,	verily,	more- over	so it is	where			
níioñ'	gä'qhwa'	ne'	teä'	o'hwēñdjia'de'	dewadliä'dade'nio ⁿ s,				11
soft is much (many)	it it holds	the	where	it earth is present	it changes its body iteratively,				
gagwe'gi'	ne'tho'	ní'io't	ne'	wadoñniä'hä',	ne'tho'	gwä'tho'			12
it all	thus	so it is	the	it (z.) produces itself,	there	next to it			

^a See footnote on page 197.

A SENECA VERSION

There were, it seems, so it is said, man-beings dwelling on the other side of the sky. So, just in the center of their village the lodge of the chief stood, wherein lived his family, consisting of his spouse and one child, a girl, that they two had.

He was surprised that then he began to become lonesome. Now, furthermore, he, the Ancient, was very lean, his bones having become dried; and the cause of this condition was that he was displeased that they two had the child, and one would think, judging from the circumstances, that he was jealous.

So now this condition of things continued until the time that he, the Ancient, indicated that they, the people, should seek to divine his Word; that is, that they should have a dream feast for the purpose of ascertaining the secret yearning of his soul [produced by its own

Ne'	gwā',	gī'o ⁿ ,	hadī'noŋgo ⁿ	ne'	sgāioŋ'iādī'	ne'	hēn'noŋ'	1
That,	it seems,	it is said,	they dwell	the	one other side of the sky	the	they (m.), man-beings,	
gwe.	Da',	shā'degano ⁿ ndāc ⁿ	ne'ho'	nī'hono ⁿ sō't	ne'	hā'sēn'		2
	So,	just in the center of the village	there	just his lodge stands	the	he Chief (great)		
nowā'nē ⁿ ,	ne'ho'	hāwadjiā'ic ⁿ ,	ne'	ne'io'	ne'	kho'	ne'	3
name),	there	his ohwachira lies,	the	his spouse	that	and	the	
sgā't	hodiksā'dā'ic ⁿ ,	ie'o ⁿ	ne'	ieksā'ā.				4
one it is	they child have,	she female (is)	the	she child,				
Waadiēngwā'shoŋ'	o'nē ⁿ	ho'wā'sāwē ⁿ	ne'	hāgwēndā's.				5
He was surprised,	now	it began	that	he became lonesome.				
O'nē ⁿ	dī'q	we'so'	ho'nēn'iathēn'	ne'	Hagē ⁿ 'tei;	ne'	gai'ioŋnī.	6
Now	more- over	much	his bones are dry (= he is very lean)	the	He Ancient One;	that	it it causes	
thē ⁿ 'ē ⁿ	deo'nigoŋ'iio'	he'	odiksā'dā'ic ⁿ ,	āien'	ne'	noŋ'		7
not (it is)	his mind happy is	(because)	they child have,	one would think	that	perhaps.		
heniio'dēn'	ne'	ne'	hosheie'o ⁿ .					8
so	it is in state	that	the	he is jealous.				
Da',	o'nē ⁿ	ne'ho'shoŋ'	nio'dēn'andīc'	he'	nio'we'	o'nē ⁿ		9
So,	now	only thus	so it continued to be	where	so it is distant	now		
wa'oŋwāndē ⁿ	ne'	Hagē ⁿ 'tei	ne'	ne'	ā'au'wa ⁿ wēnnī'sak.	Da',		10
he pointed it out	the	he Ancient One	the	that	they should seek to divine his word,			
o'nē ⁿ	gagwe'go ⁿ	ne'	hēnnoŋgwe'shoŋ'o ⁿ	ne'ho'shoŋ'	hodii-			11
now	it all	the	they (m.) man-being individually (are)	only thus	they (m.) habitually			

motion]. So now all the people severally continued to do nothing else but to assemble there. Now they there continually sought to divine his Word. They severally designated all manner of things that they severally thought that he desired. After the lapse of some time, then, one of these persons said: "Now, perhaps, I myself have divined the Word of our chief, the excrement. And the thing that he desires is that the standing tree belonging to him should be uprooted, this tree that stands hard by his lodge." The chief said: "Gwā'" [expressing his thanks].

So now the man-beings said: "We must be in full number and we must aid one another when we uproot this standing tree; that is, there must be a few to grasp each several root." So now they uprooted it and set it up elsewhere. Now the place whence they had uprooted the tree fell through, forming an opening through the sky earth. So now, moreover, all the man-beings inspected it. It was curious;

- 1 o'is. Dīiawⁿ/oⁿ. o'nēⁿ. ne'ho'. hoñwaⁿwēñni'sas; ganiō'shoñ[']
assemb- Constantly now there they (m.) sought to divine it anything
ble. his word whatsoever
- 2 he' nā'ot hēñnoñwan'thā' ne' nā'ot deodoēñdjoñ'nī'. Gaiñ'
where such kind they (m.) it point that such kind of he it needs. Some-
of thing out
- 3 gwā' nā'ioñni'she't o'nēⁿ. shāiā'ⁿdāt waēñ': "O'nēⁿ. noñ'
what so it lasted now he (is) one he it said: "Now it is, perhaps,
person
- 4 nī'ā' wae'dawanōñ'wēⁿt ne' sedwā'sēñ'noⁿ. Ne' noñ' ne'
I personally I have divined excre- the he (is) our chief. That perhaps the
ment's word. it is,
- 5 deodoēñdjoñ'nī' noñ' ne' hagāniōdagwēñ'oñg nēñ'gēñ' ne'
he it needs, perhaps, the one it should uproot this is it the
- 6 hodā'it, nēñ'gēñ' dosgēñ'oⁿ. gā'it heōñ'we' nī'honoⁿ'so't."
he has for himself this is it it is near it tree stands where so his lodge
standing tree, stands."
- 7 "Gwā'." waēñ' ne' hā'sēñnowa'neⁿ.
"Thanks," he it said the he chief (is).
- 8 Da'. o'nēⁿ. waēñ'nī': "Ēⁿd wagwego'oñg, dēⁿdwaie'nāñ'
so, now they it said: "We will be in full we will assist one
number, another
- 9 no'neⁿ. ēⁿdwa'niodāgo' nēñ'gēñ' gā'it. Ne' ne' do'gā'ā'
the time we it will uproot this it is it tree stands. That the few it is
it is
- 10 niioñgwe'dāgeā'die' ne' ēⁿadiie'nāñ' ne' djokde'āshoⁿ." Da',
so they man-being in the they it will the each it root several." So,
number to each grasp
- 11 o'nēⁿ. waādiniodā'go' oīā'dji' ne'ho' saādinio'dēⁿ. O'nēⁿ
now they it uprooted elsewhere there again they (m.)
it set up. Now,
- 12 dī'q ho'wā'sēñ't he'oñwe' hodiniōdā'gwēⁿ. auñdāga'ēñt
more- hence it fell where they it have uprooted, it earth perforated
over, down
- 13 o'wā'doⁿ. Da'. o'nēⁿ. dī'q na'e' gagwe'goⁿ. ne' oñ'gwe'
it became. So, now more- verily, it all the man-
over, being(s)

below them the aspect was green and nothing else in color. As soon as the man-beings had had their turns at inspecting it, then the chief said to his spouse: "Come now, let us two go to inspect it." Now she took her child astride of her back. Thither now he made his way with difficulty. He moved slowly. They two arrived at the place where the cavern was. Now he, the Ancient, himself inspected it. When he wearied of it, he said to his spouse: "Now it is thy turn. Come." "Age," she said, "myself, I fear it." "Come now, so be it," he said. "do thou inspect it." So now she took in her mouth the ends of the mantle which she wore, and she rested herself on her hand on the right side, and she rested herself on the other side also, closing her hand on either side and grasping the earth thereby. So now she looked down below. Just as soon as she bent her neck, he seized her leg and pushed her body down thither. Now, moreover, there [i. e., in the hole] floated the body of the Fire-dragon with the white body, and,

wāēnnatchi'wāēn'.	Odianon't ⁺	ganā'daikho ^{n'} shon'	nio' ⁺ dēn'	ne'	1		
they (m.) looked at it.	It curious (is),	it green only (is)	so it is	the			
na ^{n'} gon'.	Ganio'	o'tho'diā'ho'	ne'	hēnnonitchi'wā'hā',	o'nē ^{n'}	2	
below (inside).	So soon as	they had their turns to look	the	they it were looking at,	then		
hā'e'gwā'	ne'	hā'sēūnowā'nē ^{n'}	wāēn':	"Han'",	o'nē ^{n'}	3	
also	the	he chief (is),	he it said:	"Come,	now,	it seems,	
non'	i'	diiatchi'wā'no ^{n'} ."	O'nē ^{n'}	wā'ago:sā'dē ^{n'}	ne'	goa'wāk.	4
perhaps,	we	let us two it go to look at."	Now	she her took astride of own back	the	her child.	
O'nē ^{n'}	sē'ge'	ne'ho'	wā'e'.	Skēno ^{n'} on'	i'e'.	Wāni'io ^{n'}	5
Now	with difficulty	there	thither he went,	Slowly	he walked.	They two arrived	
he'oūwe'	oia'de'.	O'nē ^{n'}	waatchi'wā'ēn'	ne'	ha'oūhwa ^{n'}	ne'	6
where	it abyss stands,	Now	he it looked at	the	he himself	the	
Hagē ^{n'} tei.	Ganio'	waogan'dē ^{n'}	o'nē ^{n'}	wāēn':	"I's	ne'wā'	7
He Ancient One.	So soon as	he it was weary of	now	he it said:	"Thou next in turn		
satchi'wā'ēn'	gwā'."	"Age'!"	wā'a'gē ^{n'} :	"Ge'shā'nis	nī'ā'."		8
do it thou look at	just."	"Age'"	she it said:	"I it fear	I personally."		
"Hau'.	nēn'.	nio'."	wāēn'.	"satchi'wā'ēn'."	Da'.	o'nē ^{n'}	9
"Come,	now,	so let it be."	he it said,	"do thou it look at."	So,	now	
wā'o ^{n'} sho'go'	ne'	i'ios	ne'	goē',	o'nē ^{n'} -kho'	o'dio ^{n'} 'tehi'	10
she it took in her mouth	the	man-tle	the	she it wore,	now and	she rested herself on her hand	
ne'	ieiēnsdon'-gwā'.	o'nē ^{n'} -kho'	ne'	sgagā'di'	ha'e'gwā'		11
the	her right side,	now and	the	(the one side), the other side,	also		
o'dio ^{n'} 'tehi'.	o'dio ^{n'} 'tchāgwē'nōn'ni'	dedji'ao ^{n'} -gwā'	he'	ieiēnā ^{n'}			12
she herself rested on her hand,	she her hands closed	both	side	where	she it held		
wa ^{n'} 'kho ^{n'} .	Da'.	o'nē ^{n'}	na ^{n'} 'gon'	wā'oūtāt'ho'.	Ganio'sho ^{n'} '		13
severally.	So,	now	below (inside)	she it looked at,	Just so soon as		

verily, he it was whom the Ancient regarded with jealousy. Now Fire-dragon took out an ear of corn, and verily he gave it to her. As soon as she received it she placed it in her bosom. Now, another thing, the next in order, a small mortar and also the upper mortar [pestle] he gave to her. So now, again, another thing he took out of his bosom, which was a small pot. Now, again, another thing, he gave her in the next place, a bone. Now, he said: "This, verily, is what thou wilt continue to eat."

Now it was so, that below [her] all manner of otgon [malefic] male man-beings abode; of this number were the Fire-dragon, whose body was pure white in color, the Wind, and the Thick Night.

- 1 o'die'noñniä'k dā'shago'si'nä', o'nē^{na}-kho' ne'ho' ho'shagoiä'dēn.
 she bent her head he her leg seized, now and there hence he her
 forward body cast down.
- 2 Da', o'nē^{na} ne'ho' ieiä'don'die'. O'nē^{na} di'q ne'ho' häiä'don'-
 so, now there her body was Now more- there his body
 fulling. over floated
- 3 die' ne' Gaha'ciēndie'thä' Onoñwaⁿä'äⁿ Nihäiä'do'dēⁿ ne'
 along the It Fire Dragon it (is) white so his body is in that
 kind
- 4 nigē^{na} kho' nä'e' ne' hoñwaⁿsheä'se'äk ne' Hagē^{na}te'i. O'nē^{na}
 that and verily, the he was jealous of him the He Ancient Now
 it is One.
- 5 ne'ho' waäda'go' ne' o'ni'sdä' ne' onēⁿoⁿ, o'nē^{na}-kho' nä'e'
 there he it took the it ear the it corn, now and, verily,
 out
- 6 o'shaga'oñ. Ganio' wa'eie'nä' o'nē^{na} ne'ho' ienias'dagoñ wa'-
 he her it gave. So soon she them took now there her bosom in she
 as them
- 7 auñ'ia't. O'nē^{na} o'ia' ne'wä' ne' ne' gā'niga'dä' niwä'ä',
 placed Now it next in that the it mortar so it is small
 other order to size, in size,
- 8 ne'-kho' ne' hetgēñ'oñ ne' gā'niga'dä', dedjiä'oⁿ o'shaga'oñ.
 that and the upper (one) the it pestle, both he her gave them
 (= it mortar) to.
- 9 Da', o'nē^{na} a'e' o'ia' daäda'go' baniäsdagoñ', ne' ne'wä'
 So, now again it other he it took his bosom in, that next in
 (is) out order
- 10 ne' ganaⁿdjä' niwä'ä'. O'nē^{na} a'e' o'ia'-kho' ne' ne'wä'
 the it pot so it small Now again it and the next in
 in size is, other order
- 11 ne' o'nēñ'ia' o'nē^{na} o'shaga'oñ. O'nē^{na} wačēñ': "Ne' nä'e'
 the it bone (is) now he it her gave to Now he it said: "That, verily,
 ēⁿsege'seg,"
- 12 thou it will be in
 the habit of eating."
- 13 Da', o'nē^{na} he' niidie'ēⁿ ne' e'dä'ge' hadi'na'ge' ne'
 So, now where so it is being the below they (m.) are the
 done dwelling
- 14 hoñmondia'dät'goⁿs ho'dio'dēⁿ; ne' ne' Ga'ha'ciēndie'thä'
 they are otgon-bodied of all kinds; that the It Fire Dragon
 (are malefic)
- 15 Onoñwaⁿä'äⁿ Nihäiä'do'dēⁿ, kho' ne' Gä'hä', ne' gwä'ho'
 it white (is) so his body is in kind, and the It Wind, that next to it
- 16 ne' Deiodä'sondäi'koⁿ.
 the It Thick Night.

Now, they, the male man-beings, counseled together, and they said: "Well, is it not probably possible for us to give aid to the woman-being whose body is falling thence toward us?" Now every one of the man-beings spoke, saying: "I, perhaps, would be able to aid her." Black Bass said: "I, perhaps, could do it." They, the man-beings, said: "Not the least, perhaps, art thou able to do it, seeing that thou hast no sense [reason]." The Pickerel next in turn said: "I, perhaps, could do it." Then the man-beings said: "And again we say, thou canst not do even a little, because thy throat is too long [thou art a glutton]." So now Turtle spoke, saying: "Moreover, perhaps, I would be able to give aid to the person of the woman-being." Now all the man-beings confirmed this proposal. Now, moreover, Turtle floated there at the point directly toward which the body of the woman-being was falling thence. So now, on the Turtle's carapace she, the woman-being, alighted. And she, the woman-being, wept there. Some time

Da', So,	o'nē ^{ns} now	waadias'hēn. they (m.) held a council.	Waēn'ni': They it said:	"Gwe', Well,	gēn' can it he	noñ' perhaps	1	
dā'a'ōn' not it pos- sible (is)	aedwagwe'ni' we should be able it to do	aethiia'dage'ha' we her should aid	ni'gēn' such it is	ne' the	iaḡoñ'gwe' she man- being (is)		2	
dāieia'don'die'z' thence her body is falling?"	O'nē ^{ns} Now	hā'de'ioñ every one of them	hadi'snie's, they (m.) spoke,	hēñnoñ'do ^{ns} : they (m.) it said:	"I', I,		3	
noñ' per- haps,	agegwe'ni' I it could do	akheia'dāgo'ha'. I her could aid."	Oga'gwā' It Black Bass,	waēn': he it said:	"I', I,		4	
noñ' per- haps,	agegwe'ni'. I it could do."	Waēn'ni': They it said:	"De'osthoñ' Not a little,	noñ' per- haps	de'sagwe'nioñ', thou art able to do it,		5	
so'dji' because (too utterly)	de'su'ni'go ^{nt} . thou hast no sense."	Ne' That	ne'wā' next in order	ne' the	Sgēndjes' It Pickerel (=it fish long)	waēn': he it said:	6	
"I, I,	noñ' per- haps,	agegwe'ni'. I it could do."	Waēn'ni': They it said	kho' and	a'e': again:	"De'osthoñ' Not a little	7	
de'sagwe'nioñ'. thou hast no sense,	so'dji' because (too utterly)	sania'do'wis. thou art a glutton."	Da', So,	o'nē ^{ns} now	ne' that	ne'wā' next in order	8	
wāa'sniet he spoke	ne' the	ha'no'wa' It turtle	waēn': he it said:	"I, I,	dī'q more- over,	noñ' per- haps,	agegwe'ni' I it could do	9
akheia'dāgo'ha' I her could aid	ne' the	iaḡoñ'gwe'. she man-being (is)."	O'nē ^{ns} Now	gagwe'go ^{ns} it all	waadii- they con- firmed		10	
wāni'ād. (the) matter.	O'nē ^{ns} Now,	dī'q more- over,	ne'ho' there	ha'sko' he floated	he'oñwe' the where	odogē ^{ns} /do ^{ns} : it is objective the point	ne' ne'	11
dāieia'don'die' thence her body is falling	ne' the	iaḡoñ'gwe'. she man- being is.	Da', So,	o'nē ^{ns} now	ne'ho' there	ga'nowā'ge' it turtle on		21
o'die'dion'dā't. she alighting stepped.	O'nē ^{ns} Now,	dī'q more- over,	ne'ho' there	wā'o's'daēñ she wept	ne' the	iaḡoñ'gwe'. she man-being is.		13

afterward she remembered that seemingly she still held [in her hands] earth. Now she opened her hands, and, moreover, she scattered the earth over Turtle. As soon as she did this, then it seems that this earth grew in size. So now she did thus, scattering the earth very many times [much]. In a short time the earth had become of a considerable size. Now she herself became aware that it was she herself, alone seemingly, who was forming this earth here present. So now, verily, it was her custom to travel about from place to place continually. She knew, verily, that when she traveled to and fro the earth increased in size. So now it was not long, verily, before the various kinds of shrubs grew up and also every kind of grass and reeds. In a short time she saw there entwined a vine of the wild potato. There out of doors the woman-being stood up and said: "Now, seemingly, will be present the orb of light [the sun], which shall be called the

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|----|-----------------------|---------------------------------|--------------------------|-----------------------------------|--------------------------------------|--------------------------------------|------------------------------|
| 1 | Gaiñ'gwā' | nā'ioñ'nishe't | o'nē ^{na} | wā'agoshā'a't | ne' | ie'ā' | gwa' |
| | Somewhat | so long it lasted | now | she it remembered | the | she it held, | seem-
ingly |
| 2 | ne' | oe'dā' | O'nē ^{na} | wā'o ^{na} 'teagwai'si' | o'nē ^{na} -kho' | dī'q | ne' ^{ho} |
| | the | it earth. | Now | she her hand opened, | now and | more-
over | there |
| 3 | o'dioñdo'gwāt | ne' | ga'no'wā'ge' | Ganio' | ne' ^{ho} | nā'e'ie' | agwā's |
| | she it scattered | the | it turtle on. | So soon as | thus | so she it did | very
(just) |
| 4 | gwa' | na'e' | o'wado'diak | nēñ'gēñ' | ne' | oe'dā' | Da', o'nē ^{na} |
| | seem-
ingly | verily, | it grew | this it is | the | it earth. | So, now |
| 5 | we'so' | ne' ^{ho} | nā'e'ie' | o'dioñdo'gwāt | ne' | oe'dā' | Dā'djiā'shoñ |
| | much
(it is) | thus | so she it did | she it scattered | the | it earth. | In a very short
time only |
| 6 | o'nē ^{na} | gaiñ'gwā' | nīioēñ'djā' | o'wā'do ^{na} | O'nē ^{na} | wā'ēññi'na ^{na} dog | |
| | now | somewhat | so it earth is
large | it became. | Now | she it noticed | |
| 7 | he' | gaon'hoñ' | gwa'shoñ | ie'cioñ'nīs | nēñ'gēñ' | ne' | ioēñ'djā'de' |
| | where | she herself | seemingly
only | she it makes | this it is | the | it earth is
present. |
| 8 | Da', | o'nē ^{na} | na'e' gēñ's | deiagodawēñ'nie' | dīawē ^{na} 'o ^{na} | Gono ^{na} 'do ^{na} | |
| | So, | now, | verily, cus-
tomarily | she is traveling about | without ceasing. | She it knew | |
| 9 | ne' | na'e' | o'wado'diak | ganio' | deiagodawēñ'nie' | Da', | o'nē ^{na} |
| | that, | verily, | it grew | so soon as | she would travel about. | So, | now, |
| 10 | dī'q | de'aoññi'she'oñ' | o'nē ^{na} | na'e' | o'skawā'shoñ'o ^{na} | o'wēñna ^{na} | |
| | more-
over, | it did not last long | now, | verily, | it bush of various
kinds | they (z.) | |
| 11 | do'diak, | ne'-kho' | ne' | hā'deio'eo'dage' | Dā'djiā'shoñ' | o'nē ^{na} | |
| | grew up, | that and | the | every grass (plant) in
number. | In a very short
time only | now | |
| 12 | wā'e'gē ^{na} | owadāse' | ne' | onēñ'no ^{na} 'dā'-oñ'we' | o'o ^{na} 'sa' | O'nē ^{na} , ne' | |
| | she it saw | it is entwined | the | it wild potato (native) | it vine. | Now, the | |
| 13 | iāgoñ'gwe' | ne' ^{ho} | a'sde' | o'die'dā't, | o'nē ^{na} -kho' | wā'a'gē ^{na} ': | O'nē ^{na} |
| | she man-being
(is) | there | out of
doors | she stood up, | Now and | she it said: | "Now, |
| 14 | gwā' | ē ^{na} gāā'gwā'ā'k | ne' | ēñdek'ba' | ē ^{na} gāiaso'ōng." | Dogē ^{na} 's | sedo ^{na} ' |
| | seem-
ingly, | it luminary will
be present, | the | day pertain-
ing to | it will be called." | It is true | early in |

diurnal one." Truly now, early in the morning, the orb of light arose, and now, moreover, it started and went thither toward the place where the orb of light goes down [sets]. Verily, when the orb of light went down [set] it then became night, or dark. Now again, there out of doors she stood up, and she said, moreover: "Now, seemingly, next in order, there will be a star [spot] present here and there in many places where the sky is present [i. e., on the surface of the sky]." Now, truly, it thus came to pass. So now, there out of doors where she stood she there pointed and told, moreover, what kind of thing those stars would be called. Toward the north there are certain stars, severally present there, of which she said: "They-are-pursuing-the-bear they will be called." So now, next in order, she said another thing: "There will be a large star in existence, and it will rise customarily just before it becomes day, and it will be called, 'It-brings-the-day.'" Now, again she pointed, and again she said: "That cluster of stars yonder will be called 'the Group Visible.' And they, verily,

djia'	o'ne ⁿ	dagää'gwi't'gē ⁿ t.	o'ne ⁿ	dī'q	ho'wa'dēn'dī'	he'	gā'ā-	1
morn- ing	now	thence it luminary came forth,	now	more- over	it started	where	it luminary	
gwā ⁿ s-gwā'	ho'we'.	Ne'	no'u ⁿ	ho'gā'ā'gwā ⁿ t	o'ne ⁿ	wā'		2
sets direction	thither it went.	That	the time	thither it orb of light set	now	of course		
wā'o'gā'.	O'ne ⁿ	a'e'	ne''ho'	a'sde'	o'die'dā't.	wā'a'gē ⁿ	dī'q	3
it became night.	Now	again	there	out of doors	she stood up,	she it said	more- over:	
"O'ne ⁿ	gwā'	ne'wā'	ē ⁿ gadji'so''deōnionōng	he'	gāo'n'hiā'de'."			4
"Now	seem- ingly	next in order	it star will be present plurally	where	it sky is present."			
O'ne ⁿ	dogē ⁿ s	ne''ho'	niāwā ⁿ 'o ⁿ .	Da',	o'ne ⁿ	as'de'	ho'oñwe'	5
Now	it is true, indeed,	thus	so it came to pass.	So,	now	out of doors	the place where	she stood
ne''ho'	wā'o ⁿ 'teadē ⁿ ,	wā'a'gē ⁿ	dī'q	ne'	na''ot	ē ⁿ gāiaso'oñg	hoi'-	6
there	she pointed with her finger,	she it said	more- over	that	such kind of thing	it will be called	those	
gē ⁿ	gadji'so ⁿ 'dā'sho ⁿ .	Otho'we'ge'-gwā'	ne''ho'	gadogē ⁿ 'no ⁿ	ne''			7
	it star is severally.	It is cold direction	there	it is certain one severally	the			
gadji'so ⁿ 'de'oñnio ⁿ	ne'	ne''	"Nia'gwai'	hadishe'	ē ⁿ gāiaso'oñg,"			8
it star is present (fixed) plurally	that	the	"Bear	they (m.) are pursuing it	it will be called,"			
wā'a'gē ⁿ .	Da',	o'ne ⁿ	o'ia'	ne'wā'	wā'a'gē ⁿ :	"Ne'	ne''	9
she it said.	So,	now	it other (is)	next in order	she it said:	"That it is	the	
ē ⁿ gowaneñ'oñg	gadji'so ⁿ 'dā'	ē ⁿ gē ⁿ k.	ē ⁿ tgā'ā'gwi'tgē ⁿ 'seg	tho'ha'				10
it will be large	it star	it will be	it will be in the habit of rising	nearly				
gē ⁿ s	ne'	ē ⁿ io'heñ't	ne'	ē ⁿ gāiaso'oñg	Tgēndēñ'withā'."	O'ne ⁿ		11
custom- arily	the	it will become day	that	it will be called	It day brings."	Now		
o'ia'	wā'o ⁿ 'teadē ⁿ ,	a'e'-kho'	wā'a'gē ⁿ :	"Ne'	hi'gē ⁿ	wā'go'sot		12
it other (is)	she pointed her finger,	again and	she it said:	"That	that one it is	it group is present,		
odji'so ⁿ 'dā'sho ⁿ	ne'	ē ⁿ gāiaso'oñg,	Gatgwā'dā'.	Ne'	na'e,			13
it star (is) severally	that	it will be called,	it cluster is present.	That,	verily			

will know [will be the sign of] the time of the year [at all times]. And that [group] is called "They-are-dancing." So now, still once more, she spoke of that [which is called] "She-is-sitting." [She said]: "Verily, these will accompany them [i. e., those who form a group]. 'Beaver-its-skin-is-spread-out,' is what these shall be called. As soon, customarily, as one journeys, traveling at night, one will watch this [group]." Some time after this, she, the Ancient-bodied, again spoke repeatedly, saying: "There will dwell in a place far away man-beings. So now, also, another thing; beavers will dwell in that place where there are streams of water." Indeed, it did thus come to pass, and the cause that brought it about is that she, the Ancient-bodied, is, as a matter of fact, a controller [a god].

So now, sometime afterward, the girl man-being, the offspring of the Ancient-bodied, had grown large in size. And so now there was also much forest lying extant. Now near by there was lying an

- | | | | | | | | |
|----|-----------------------------------|--|--|--|---------------------------------------|---------------------------------------|-----------------------------------|
| 1 | hi'gēn' | ē ⁿ gāiēnde'ia'k | he's' | niwadoshi'ne's | ne' | gāia'so ⁿ | hi'gēn' |
| | that one | it will know it (will be the sign of it) | where | just it year is in its course | that | it is called | this one |
| 2 | De'hoñnoñt'gwā ⁿ . | | Da', | ā'so ⁿ | sgāt' | ne' | ne'wā' |
| | They are dancing. | | So, | still | one it is | that | next in order |
| 3 | lenin'ciot. | Ne' | na'e' | hi'gēn' | ē ⁿ wōñne'seg | nigē ⁿ ' | ne's' |
| | She is sitting. | That | verily | this one (it is) | it will accompany them | that is to say | the |
| 4 | haditgwā'dā'. | Na ⁿ gania'go ⁿ | | Ga'sā'do ⁿ | ne' | ē ⁿ gāiaso'ōng | hi'gēn'. |
| | they (m.) are a cluster (fixed). | Beaver (Rodentia) | | It spread skin is | that | it will be called | this it is. |
| 5 | Ganio' | gēn's | dē ⁿ ioñthā'āk | ne' | ē ⁿ ioñtgā'io ⁿ | hi'gēn' | dē ⁿ ioñda- |
| | So soon as | customarily | one will start to travel | that | one will watch it | this it is | one will |
| 6 | wēn'nie' | ne's' | sōñ'e'. | Gaiñ'gwā' | niio'we' | a'e' | wā'e'snie'cioñ' |
| | travel | the | night (it is)." | Somewhat | so it is distant | again | she spoke repeatedly |
| 7 | ne's' | Eiā'dagē ⁿ 'teī'. | wā'a'gē ⁿ '. | "Ē ⁿ hadina ⁿ geg' | | ne's' | oñ'gwe ^s |
| | the | She Ancient-bodied (is). | she it said: | "They (m.) will dwell habitually | | the | man-being (s) |
| 8 | we'e ⁿ . | he'oñwe'. | Da', | o'ia' | kho' | ē ⁿ gama ⁿ go'g | ne' |
| | far | the place where, | So, | it other (is) | and | it (z.) will dwell habitually | the |
| 9 | hoñwē'-gwā' | he'oñwe' | tgē ⁿ 'bānde'nio ⁿ . | Dogē ⁿ 's | | ne' ⁿ 'ho' | niia- |
| | place direction | the place where | there it stream is plurally present." | It is true | | thus | so it |
| 10 | wē ⁿ 'o ⁿ . | ne' | ne' | gāioñ'm' | he's' | lewēñni'io' | sē ⁿ 'ē ⁿ . |
| | came to pass | that | the | it it causes | for that (where) | She Master (is) | it matter of fact (is) |
| 11 | Eiā'dagē ⁿ 'teī'. | | | | | | |
| | She Ancient-bodied (is). | | | | | | |
| 12 | Da', | o'nē ⁿ . | gaiñ'gwā' | nā'ioñ'nishe't | o'nē ⁿ . | we'so' | iegowa'nē ⁿ |
| | So, | now | somewhat | so it is (long) lasted | now | much (it is) | she large (is) |
| 13 | nēñ'gēn' | ne's' | iagon'gwe'. | Eiā'dagē ⁿ 'teī' | goa'wā'k. | Da', | o'nē ⁿ |
| | this it is | the | she man-being, | she Ancient-bodied | her offspring, | So, | now |
| 14 | kho' | we'so' | ga'ha'dāiē ⁿ . | Da', | o'nē ⁿ . | do'sgēñ'o ⁿ shoñ' | ne'ho, |
| | and | much (it is) | it forest lies. | So, | now | near by only, | there |

uprooted tree, whereon it was that she, the child, was always at play. Customarily she swung, perhaps; and when she became wearied she would descend from it. There on the grass she would kneel down. It was exceedingly delightful, customarily, it is said, when the Wind entered; when she became aware that the Wind continued to enter her body, it was delightful.

Now sometime afterward the Ancient-bodied watched her, musing: "Indeed, one would think that my [man-being] offspring's body is not sole [i. e., not itself only]. "Ho," she said, "hast thou never customarily seen someone at times?" "No," said the girl child. Then she, the Ancient-bodied, said: "I really believe that one would think that thou art about to give birth to a child." So now, the girl child told it, saying: "That [I say] there [at the swing] when, customarily, I would

gāiēnga'sā'do'	ne'	ne'	he'oñwe'	djot'goñt	gotga'nie'	ne'	1	
it upturned tree	that	the	the place where	at all times	she is playing	the		
ieksā'ā.	Ne'	gēñ's	godonwīdā'do ⁿ	noñ'.	O'ne ⁿ	gēñ's	2	
she child.	That (it is)	custom- arily	she it was swinging on	perhaps.	Now	custom- arily		
gotē ⁿ 'do ⁿ	o'ne ⁿ	ne'ho'	wā'ēñdiā'dē ⁿ t.	Ogeō'djā'ge'	ne'ho'		3	
she was wearied	now	there	she descended (lay down)	On the grass	there			
o'diondoshō'don'.		Odo'kdā'gī,	ia'gē ⁿ ,	gēñ's	os'gas	ne'	4	
she got on her knees.		It is at the extreme,	it is said,	custom- arily	it gives pleasure	that		
no'ne ⁿ	dagi'iñot,	ne'ho'	o'ne ⁿ	gēñ's	wā'ēñmī'na ⁿ dog	ne'	5	
the time (now)	it it en- tered,	there	now	custom- arily	she it noticed (felt)	the		
o'ne ⁿ	eiā'dāgoñ	hewē'thā'	ne'	gā'hā'.	ne' ne' os'gas.		6	
now	her body in	thither it is entering	the	It wind,	that the it gives pleasure.			
O'ne ⁿ .	gaiñ'gwā'	nā'ioñni'she't	o'ne ⁿ	wā'ega'ēñ'ioñ'	ne'		7	
Now,	somewhat	so it lasted	now	she it watched	the			
Iegē ⁿ 'teī'	wā'ēñ'	agwa's	āiēñ'	thē ⁿ 'ē ⁿ	dē'djagoiā'do'sgā'ā.		8	
She Ancient One	she mused	just	one would think	not it is	her body is sole			
ne'	khe'a'wāk.	"Ho'."	wā'a'gē ⁿ .	"He ⁿ 'ē ⁿ	gē ⁿ '	dewēñ'do ⁿ	9	
the	my (anthropic) child.	"Oh,"	she it said,	"Not	is it	not ever		
gēñ's	dē'soñga'	dē'she'gē ⁿ !'	"Thē ⁿ 'ē ⁿ ."	wā'a'gē ⁿ	ne'	eksā'ā.	10	
custom- arily	someone	thou seest one customarily!"	"Not it is,"	she it said	the	she child.		
O'ne ⁿ	wā'a'gē ⁿ	ne'	Iegē ⁿ 'teī'	"Xiēñ'shoñ'	ē ⁿ 'sade'don'.	gī'	11	
Now	she it said	the	She Ancient One:	"One would think only	thou wilt give birth to a child, I	think,		
āñ'	noñ'.	Da'.	o'ne ⁿ	wā'oñtbiu'wī'	ne'	eksā'ā.	12	
per- haps,	prob- ably."	So,	now	she it told	the	she child	she it said.	
"Ne'	ne'	ne'ho'	gēñ's	ne'	o'ne ⁿ	o'gade'nio'so'dē ⁿ	ne'ho'	13
"That	the	there	custom- arily	the	now	I knelt down on my knees	there	
gēñ's	o'geñi'na ⁿ dog	he'	o'wade'no ⁿ dā'	ne'	gā'hā'	ne'	14	
custom- arily	I it felt	where	it itself buried	the	It wind	the		

kneel down, I became aware that the Wind inclosed itself in my body." So now, she, the Ancient-bodied, said: "If it be so, I say as a matter of fact, it is not certain that thou and I shall have good fortune."

Sometime afterward then, seemingly, [it became apparent] that two male children were contained in the body of the maiden. And now, verily, also they two debated together, the two saying, it is said, customarily: "Thou shalt be the elder one." "Thee just let it be," so it was thus that they two kept saying. Now, one of them, a male person who was very ugly, being covered with warts, said: "Thou shalt be the first to be born." Now the other person said: "Just let it be thee." Now he, the Warty, said: "Just let it be thee to be the first to be born." "So let it be," said the other person. "thou wilt fulfil thy duty, perhaps, thou thyself." "So be it," verily said he, the Warty. Now, he who was the elder was born. And then in a short time she [the Ancient-bodied] noticed that, seemingly, there was still

- 1 giā'da'goñ'. " Da'. o'nēⁿ wā'a'gēⁿ ne' Iegēⁿ'teī: "Ne' ne'ho'
my body in." So, now she it said the She Ancient "That it matter
One of fact
- 2 ne' diēngwā'shoñ' āioñgiadā'shwiio'he't de'oi'wado'gēⁿ."
the if that only be it us good fortune would give it is an uncertain
matter."
- 3 Gañ'gwā' nā'ioñmī'she't o'nēⁿ ne' gwā' ne' deiksā'ā'
Somewhat so it lasted now that seem- the they (m.) are
ingly two children
- 4 dei'no't ne' ne' eiā'da'goñ' ne' eiā'dase'. Da', o'nēⁿ-kho'
they (m.) two that the her body in the she maiden. So, now and
are gestating
- 5 na'e' deodii'hwāge'heⁿ. Ia'doⁿ, gi'oⁿ, gēⁿs: "I's ēⁿsego-
verily they (m.) two are con- They (m.) it is said, custom- "Thou thou wilt
tending in dispute. two it said, arily:
- 6 wanēⁿōng. "I's gwā', nigeⁿ' gēⁿs ia'doⁿ. O'nēⁿ ne'
he the larger "Thou just," that is custom- they (m.) Now the
(elder) one." to say arily two said.
- 7 shāā'dāt ne' agwa's hāet'gēⁿ, ne' ne' honoⁿ'hī'dāe' waēⁿ:
one he is that very he is ugly, that the he is covered with
person warts (pimples) he it said:
- 8 "I's ēⁿteadie'ēⁿt ēⁿseñnaⁿ'gāt. "O'nēⁿ ne' shāā'dāt waēⁿ:
"Thou thou wilt take the lead thou wilt be born." Now the one he is a
person he it said:
- 9 "I's gwā'. "O'nēⁿ ne' Honoⁿ'hī'dāe' waēⁿ: "I's gwā'
"Thou just." Now, the He Warty he it said: "Thou just
- 10 ēⁿteadie'ēⁿt ēⁿseñnaⁿ'gāt. "Nio', waēⁿ ne' shāā'dāt,
thou wilt be thou wilt be "So be it," he it said the one he is a
the first born."
- 11 "ēⁿsī'wāie'is gwā', noñ' nāⁿ i'sā'. "Nio', ma'e' waēⁿ
"then it wilt fulfill just, per- this thou per- "So be it," verily he it said
haps, sonally."
- 12 ne' Honoⁿ'hī'dāe'. O'nēⁿ waēⁿnaⁿ'gāt nigeⁿ' ne' hago'wanēⁿ.
the He Warty. Now he is born this it is the he large one.

another to be born. The other had been born only a short time when this one was also born. They had been born only a very short time when their mother died. There, verily, it is said that he, the Warty, came forth from the navel of his mother. So now, verily, she, the Ancient-bodied, wept there. Not long after this, verily, she gave attention to the twins. As soon as she finished this task she made a grave not far away, and so she there laid her dead offspring, laying her head toward the west. So now, moreover, she talked to her. She, the Ancient-bodied, said: "Now, verily, thou hast taken the lead on the path that will continue to be between the earth here and the upper side of the sky. As soon as thou arrivest there on the upper side of the sky thou must carefully prepare a place where thou wilt continue to abide, and where we shall arrive." Now, of course, she covered it.

Dā'djiā' [']	o'nē ⁿ -kho' [']	wā'ēñni'na ⁿ dog [']	ne' [']	o'ia' [']	gwā' [']	ā'so ⁿ [']	1
In a short time	now and	she it noticed	the	it other	seemingly	still	
ē ⁿ na'gāt. [']	Dā'djiā' ['] shoñ' [']	hona ⁿ gā'do ⁿ [']	o'nē ⁿ [']	ne' [']	ne'wā' [']		2
he will be born,	In a short time only	he is born	now	that	next in order		
wa'ēñna' ['] gāt. [']	Dā'djiā' ['] shoñ' [']	nina ⁿ gā'do ⁿ [']	o'nē ⁿ [']	wā'ā'ē' [']	ne' [']		3
he was born,	In a short time	they (m.) two are born	now	she died	the		
shagodino'ē ⁿ . [']	Ne' ['] ho' [']	na'e' [']	gi'o ⁿ [']	ne' [']	Hono ⁿ 'hi'dāē' [']		4
she their mother is,	There,	verily,	it is said,	the	He Warty		
daāñ'gē ⁿ t [']	he' [']	diāgo'she'dot [']	ne' [']	hono'ē ⁿ [']	Da', o'nē ⁿ [']	na'e' [']	5
he came forth	where	just she has her navel	the	his mother,	So, now	verily	
wā'ōñ'sdāē ⁿ [']	ne' [']	Eiā'dagē ⁿ 'tēi' [']	The ⁿ 'ē ⁿ [']	dā'aoñni'she'o ⁿ [']	o'nē ⁿ [']		6
she wept	the	She Ancient-bodied.	Not it is	it lasted	now		
na'e' [']	o'thoñwadi'snie' [']	ne' [']	dei'khē ⁿ [']	Ganio' [']	wā'ōñdiēñno'kdē ⁿ [']		7
verily	she them cared for	the	they (m.) two are twins,	So soon	she completed her task		
o'nē ⁿ [']	na'e' [']	wā'ēiadoñ'ni' [']	dosgēñ'o ⁿ shoñ' [']	da', [']	ne' ['] ho' [']	wā'ago- [']	8
now	verily	she made a cave (hole)	just near by,	so,	there	she	
iā'shēñ' [']	ne' [']	goñ'wāk-gēñ'ōñ' [']	he' [']	gāiā'gwēñ's-gwā' [']	ne' ['] ho' [']		9
her laid	the	her offspring	was,	where	it sun sets	direction	
wā'agogoēñ' [']	Da', [']	o'nē ⁿ [']	dī'q [']	wā'agothā'hā's. [']	Wā'a'gē ⁿ [']	ne' [']	10
she her scalp (head) laid,	so,	now,	more-over	she her talked to,	She it said	the	
Eiā'dagē ⁿ 'tēi' [']	O'nē ⁿ [']	i's [']	na'e' [']	o'sathā'hoñ'dē ⁿ [']	nēñ'gēñ' [']	he' [']	11
She Ancient-bodied:	"Now,	thou	verily	thou it path hast taken	this it is	where	
ioēñ'djāde' [']	gāioñ'hā'ge' [']	he ⁿ iothā'hinoñ'ōñg. [']	Ganio' [']	ne' ['] ho' [']			12
it earth is present	sky on	it path will have its course,	So soon	there			
hēñ'cio ⁿ [']	ne' [']	gāioñ'hā'ge' [']	ē ⁿ se'cioñnia'noñ' [']	he'ōñwe' [']	ē ⁿ si'di- [']		13
thou wilt arrive	the	sky on	thou wilt make preparations	the place where	thou wilt		
ōñ'dā'k. [']	i' ['] kho' [']	he'ōñwe' [']	hēñ'agwā'io ⁿ [']	O'nē ⁿ [']	wā'i'i' [']		14
continue to abide,	we two (we and)	the place where	there we shall arrive."	Now	of course		

So, now, only this was left, that she customarily cared for the twins, the two children.

Again, after some time, it is said, the two male children were of large size, and verily, too, they ran about there, customarily. Afterward, the elder one, being now a youth, questioning his grandmother, asked: "Oh, grandmother, where, verily, is my father? And who, moreover, verily, is the one who is my father? Where, moreover, is the place wherein he dwells?" She, the Ancient-bodied, said: "Verily, that one who is the Wind is thy father. Whatever, moreover, is the direction from which the wind is customarily blowing, there, truly, is the place where the lodge of thy father stands." "So be it," replied the youth. So now, verily, the youth stood out of doors, and now he, moreover, observed the direction of the wind, whence it was blowing; and this too he said: "I desire to see my father, and the reason is that

- 1 wā'ōñwe'sā'. Da'. o'nēn. ne'shoñ. we'gēñ. dē'wadi'suic. nigēn.
she it covered. so, now that only it is left she will attend to that it is
two persons
- 2 ne' dei'khēn. ne' dei'ksā'a.
the they (m.) two the they (m.) two
are twins are children.
- 3 Gaiñ'gwā. a'e. nā'ioñni'sho't. o'nēn. gi'o'n. deigowa'nēñ ne'
Somewhat again so it lasted now, it is said, they (m.) two are the
large
- 4 dei'ksā'a. o'nēn-kho. na'e. deidak'he's. Thā'gēñ'o'n. o'nēn.
they (m.) two now and, verily, they (m.) two
are children, run about. Afterward now
- 5 waada'oñ'doñ. ne' hagowa'nēñ. o'nēn. na'e. haksā'dase'a'.
he it asked the he (is) large, now, verily, he (is) a youth.
- 6 O'shago'oñ'doñ. ne' ho'sot' waēñ': "Aksot', gaiñ' dī'q na'e.
He her asked the his grand- he it said: "My grand- where more- verily,
mother over
- 7 ne' ha'nī'! Soñ' dī'q kho' na'e. nigēn. nī' ne' ha'nī'.
the he is my Who more- and verily that it is the 1 the he is my
father? over father?
- 8 Gawe' dī'q noñ' gwā'gwā. thana'ge'. Wā'a'gēn. ne'
Where, more- perhaps, in direction there he dwells? She it said the
over,
- 9 Eñ'dage'n'te': "Ne' wai'i. hi'gēñ. ne' iā'ni ne' Gā'hā'.
She Ancient-bodied: "That of course this is the he is thy the It Wind.
father?
- 10 Gaiñ' dī'q gwā'gwā. gēñ's diioāgoñt' ne' noñ' ne'ho'-gwā.
Where more- in direc- custom- there it wind that perhaps there direction
over arily is fixed
- 11 thono'sot ne' iā'ni. "Nio' waēñ' ne' haksā'dase'a'.
there his lodge the he is thy "So be it," he it said the he youth,
stands father."
- 12 Da'. o'nēn. na'e. as'de. o'tha'dāt ne' haksā'dase'a'. o'nēn.
so, now, verily, out of he stood the he youth, now
doors
- 13 dī'q waatga'ioñ. he'oñwe-gwā. diioāgoñt'; ne' kho' ne'
more- he it watched the place where there it wind is that and the
over in direction coming;
- 14 ha'doñ. ne' ne' dewagadoēñdjoñ'nī. ae'gēn. ne' ha'nī'. ne'
he it kept that the I it need I him should the he my that
saying see father is,

he would give me aid." Now, he said: "Far yonder stands the lodge of my father, the Wind; he will aid me; he will make the bodies of all the kinds of animal [man-beings]; and by all means still something else that will be an aid to me." So now he started. He had not gone far when in the distance he saw the place where stood the lodge of his father. He arrived there, and there a man-being abode who had four^a children, two males and two females. The youth said: "I have now arrived. O father, it is necessary that thou shouldst aid me. And that which I need are the game [animals] and also some other things." They were all pleased that they saw him. So now he, the Ancient, their father, said: "So let it be. Truly I will fulfil all of thy require-

diioi'wā	ne'	aagiā'dage'·hā'.	O'ne ⁿ .	waēn':	"Hoñwe'-gwā	1	
there it is reason	the	he me should aid."	Now	he it said:	"Where in direction		
thono ⁿ so't	ne'	ha'nī'	ne'	Gā'·hā',	ne'	ēn'gie'na'wa's,	2
there his lodge stands	the	he is my father	the	It Wind,	that	he me will aid,	
ēn'a'eioñi'	ne'	hā'degamio'dage'.	tgagon'	ā'so ⁿ -kko'			3
he it will make	the	every it animal kind (is) in number;	by all means	still	and		
hā'gwisde ⁿ	gie'	ne'	o'ā',	ne'	gagwe'go ⁿ	ēn'agiā'dage'·hā'.	4
something	some of them	the	other it is,	that	it all	he me will aid."	
Da',	o'ne ⁿ .	waā'dēñdi'.	Thē ⁿ ·ēn'	de'we'ēn	deawe'noñ	o'ne ⁿ .	5
So,	now	he started.	Not it is	far away	he went	now	
waā'ge ⁿ	hoñwe'-gwā	tgano ⁿ so't.	O'ne ⁿ .	ne'·ho'	waā'io ⁿ	ne'·ho'	6
he it saw	where in direction	there it lodge stands	Now	there	he arrived	there	
hē ⁿ ·dio ⁿ	ne'	hoñ'gwe',	ge'i ^a	ni'oksa'dā'ie ⁿ ,	deñas'he'	deñji'-	7
he abode	the	he man- being is,	four	so many he has chil- dren,	they (m.) two are persons	they (m.) two are male	
na',	degias'he'	degni'o ⁿ .	Waēn'	ne'	haksu'dase'ā:	"O'ne ⁿ .	8
they (f.) two are persons	they (f.) two are female,		He it said	the	he youth:	"Now	
o'gio ⁿ ;	ha'nī',	ne'	ne'	dewagadoēñdjoñnī'	āsgia'dage'·hā'.		9
I have arrived:	oh, my father,	that it is,	the	it me is necessary for	thou me shouldst aid,		
Ne'	ne'	dewagadoēñdjoñnī'	ne'	gamio'shoñ'o ⁿ	ne'kko'	ne'	10
That	the	it me is necessary for	the	it game (collective.)	that and	the	
hā'gwisde ⁿ	gie'	ne'	o'ā'.	Gagwe'go ⁿ	waēñnadon'hā'ēn'		11
anything	some of them	the	it other."	It all	they were pleased		
ne'	wā'oñwage ⁿ .	Da',	o'ne ⁿ .	waēn'	ne'	Hagē ⁿ ·te'i'	12
the	they bim saw.	So,	now	he it said	the	He Ancient	

^a The use of the number four here is remarkable. It seems that the two female children are introduced merely to retain the number four, since they do not take any part in the events of the legend. It appears to the writer that the visiting boy and his warty brother are here inadvertently displaced by the narrator by the substitution of the two girls for the reason given above, owing to his or a predecessor's failure to recall all the parts of the legend. This form has emphasized the importance of the twins to the practical exclusion of the other brothers. In the Algonquian Potawatomi genesis narrative, which, like those of its congeners, appears to be derived from a source common to both Iroquoian and Algonquian narrators, four male children are named as the offspring of the personage here called Wind. For the Potawatomi version consult De Smet, Oregon Missions, page 347.

ments in coming here. In the first place, however, I will that these here, ye my children, severally shall amuse yourselves somewhat by running a race. I have a flute for which ye shall contend one with another, whereby ye shall enjoy yourselves. And I say that ye shall make a circuit of this earth here present, and also that ye shall take this flute." So now they stood at the line whence they should start. Now the visiting youth said: "I desire that here shall stand he, the Defender" [the False-face, He-defends-them], that he may aid me." Truly, it thus came to pass; the Defender came and stood there. And now, moreover, the youth said: "And I say that thou must put forth thy utmost speed for that I am going to trail thy tracks." So now truly it did thus come to pass that at all times they two [males] were in the lead throughout the entire distance covered in making the circuit [of the earth]. As soon as they started running he trailed him, and the pace was swift. In a short time now they made a circuit of it. Much did they two [males] outfoot the other two. Now he that

-
- 1 hoñwa'ni: "Nio'. Do'gēⁿs ne''ho' ēⁿgi'waie'is na'ot se'he'die'.
 he their "So be it. Truly thus I will fulfill the such kind thou desirest
 father is: matter of thing in coming.
- 2 Ne' gwā' ia'e' i' ēⁿtgēno''doⁿ osthon' ēⁿswatgu'nie'
 That seem- in the I I it little ye will amuse
 ingly first place I it will yourselves
- 3 nēn'gēn' gwaāwā'kshon'o'' ne'' ne'' dēⁿswēēⁿ'dat. Agiēⁿ'
 this it is I am parent of you that the ye will run (a I it have
 children race).
- 4 ne'' ieo'dawās'thā' ne'' ne'' ēⁿswasge''hā' ne'' ne'' ēⁿswadēñ-
 the one uses it for blow- that the ye it will contend that the ye will use
 ing (a flute), it to
- 5 doñ'niā't. Ne' ne' dēⁿswathwada'se' nēn'gēn' he' ioeñ'djāde',
 amuse your- That the ye will make a circuit this it is where it earth is
 selves. of it present,
- 6 ne'kho' ne'' ēⁿswā'ā' nēn'gēn' ne'' ieo'dawas'thā'." Da',
 that and the ye will take this it is the one uses it for blow- So,
 with you ing (a flute)."
- 7 o'nēⁿ ne''ho' o'thadi'dā't he'oñwe' ēⁿtbēñēⁿ'sgā'. Da', o'nēⁿ
 now there they (m.) stood the place they (m.) will start So, now
 up where from the line.
- 8 waēñ' ne'' haksā'dase'ā': "Ne' ne'' dewagadoēñdjoñ'nī'
 he it said the he youth: "That the it me is necessary for
- 9 ne'kho' daā'dā't ne'' Shagodiowe'go'wā ne' ne' aāgiā'dagie'-
 here he should stand the He Them Defends that the he should aid
 (He Whirlwind) me."
- 10 "hā'." Do'gēⁿs ne''ho' nā'awēⁿ; ne''ho' o'thā'dā't ne'
 It is true thus so it came to pass; there he stood up the
- 11 Shagodiowe'go'wā. O'nēⁿ dī'q waēñ' ne' haksā'dase'ā':
 He Them Defends Now more- he it said the he youth:
 (He Whirlwind) over
- 12 "Ne' ne'' ēⁿtsadia'noāit ne'' nigēⁿ' ne' ēⁿgoñia'nondā'."
 "That the thou must exert that so it is the I will trail thy
 it is thy best speed tracks."
- 13 Da', o'nēⁿ do'gēⁿs ne''ho' nā'awēⁿ ne'' diiawēⁿ'oⁿ hiiēñ'de'
 So, now it is true thus so it came to pass that continually they (m.) two
 to were in the lead.
-

a This is the Seneca name for the Hadu't' of the Onondagas.

carried the flute gave it to his father. Now he, the Ancient, took it and also said: "Now, of course, truly thou hast won from me all the things that thou desirest that I should do for thee." Now, moreover, he there laid down a bundle, a filled bag that was very heavy. So now, verily, he gave to his son, to the one who came from the other place, this bundle and also this flute that he had won, and he also said: "I say that this shall belong to you both equally, to thee and thy younger brother." So now the youth took up the bundle and bore it on his back by means of the forehead burden strap. So now he traveled along to a place where he became tired and the sack began to be heavy. So now he exclaimed, "It may be, perhaps, that I should take a rest." And so now he sat down and also examined it [the bag]. He thought, "Let me, indeed, view them; for indeed they belong to me anyway."

ne'	he'	nio'we'	waēñnoñthwāda'se'.	Ganio'	no'nē ⁿ	o'thōññē ⁿ -	1	
the	where	so it is	they (m.) made a circuit	So soon	the time	they (m.) ran,		
		distant	of it.	as	(now)			
dat,	waodianondā'	osno'we'.	Da'djiā'	o'nē ⁿ	waēñnoñthwāda'se'.		2	
	he doubled his	it is swift.	In a short	now	they (m.) made a circuit	of it.		
	tracks		time					
We'so'	wā'ōñwāñdiatgēñ'nī'	ne'	snīā'dat.	O'nē ⁿ	ne'	haā'wī'	3	
Much	he them overmatched	the	they (m.) two are	Now	the	he it bore		
(it is)			persons (other).					
ne'	ieo'dawas'thā'	da'ōñ'	ne'	ho'ni.	O'nē ⁿ	waā'ienā',	4	
the	one it uses for	he it gave	the	he his	Now	he it took,		
	blowing	to him		father (is).		that		
kho'	ne'	waēñ'	ne'	Hagōñ'tei'.	"O'nē ⁿ	wai'i'	5	
and	the	he it said	the	He Ancient	"Now	of course	it is true	
o'sge'niā'	he'	nī'ioñ	desadoēñdjoñ'nī'	ne'	nāgoñiadiē'a's."		6	
thou me hast	where	so it is in	it there is necessary	the	so I thee should do			
won from		amount	for		for."			
O'nē ⁿ	dī'q	ne'ho'	waāthena'ñ'ien'	ne'	gaiā'	gana'ho'.	7	
Now,	more-	thus	he his bundle	the	it bag	it is full,		
	over		laid down					
oi'nosde'.	Da'.	o'nē ⁿ	na'e'	da'ōñ'	ne'	hoa'wāk	8	
it is a heavy	So,	now	verily	he it gave	the	his off-		
pack.				to him		spring		
thawe'do'n	nigēñ'	ne'	ganē'nos'hā'.	ne'kho'	ne'	nēñ'gēñ'	9	
thence he	that it is	the	it bundle,	that and	the	this it is		
came								
ne'	ieo'dawas'thā'	daonwā'ieñ'.	ne'	kho'	ne'	waēñ'.	10	
the	one it uses to	he it gave to	that	and	the	he it said:		
	blow	him,						
"Ne'	nēñ'gēñ'	desniawēñ'-gēñ'oñg	ne'	he'se'gēñ'.	Da'.		11	
"That	this it is	ye two it will	will	the	he thy younger	So,		
		own	be		brother is."			
o'nē ⁿ	o'thathē'nāk,	waātge'dat	ne'	baksa'dase'ā'.	Da'.	o'nē ⁿ	12	
now	he his bundle	he bore it on his back	the	he youth.	So,	now		
	took up,	by the forehead strap						
he'	niāthā'ine'	o'nē ⁿ	wa'os,	ne'	kho'	ne'	hosda'ne'.	13
where	there he was on	now	he got	that	and	the	it him	
	his way		tired,				welghed down.	
Da'.	o'nē ⁿ	wā'e'.	Agadonīs'hēñ'	gi'	ēñ'	noñ'.	Da'.	14
So,	now	he	"I myself should	I think	it seems	perhaps."	So,	
		decided:	rest."					
I'	wai'i'	nigēñ'	aga'wēñ'.	O'nē ⁿ	na'e'	ne'ho'	waāwā'hā'si'.	15
1	of	so it is	I own it	Now	verily	there	he it unwrapped,	
	course		(it is mine)."					

Now, verily, he there unwrapped it and uncovered it. Just as soon as he opened it there were repeated shovings. Now, moreover, there all the various kinds of animals that his father had given him came forth. He was taken by surprise that all the animals so suddenly came forth. Thus it came to pass as soon as he fully opened the sack. And there, moreover, they severally trampled upon him. So the last one to come forth was the spotted fawn. Now he there shot it. On the front leg, a little above the place where the hoof joins the leg, there he hit it. It escaped from him, verily, moreover. So now he said: "Thus it will be with thee always. It will never be possible for thee to recover. And the wax [fat] that will at all times be contained therein will be a good medicine. And it will continue to be an effective medicine. As soon as anyone customarily shall have sore eyes, one must customarily anoint them with it, binding it thereon; then, customarily it will be possible for one to recover.

- | | | | | | |
|----|--|--------------------------|---|-------------------------------------|--|
| 1 | waāwe'sā'go'-kho'. | Ganio'-shoñ | wā'hodoñ'go' | o'nē ⁿ | dawa'djaēñ'- |
| | he uncovered it and. | So soon as | he it uncovered | now | it pushed up repeatedly. |
| 2 | ēioñ. | O'nē ⁿ | dī'q | dawadiia'gē ⁿ t | ne''ho' ne'' |
| | Now | more-over | thence they (z.) came forth | there the | every it animal in that number (is) |
| 3 | ne'' | ho'wi' | ne'' | ho'nī. | Waadiēñgwā'shoñ. |
| | the | he it gave to him | the | he his father is. | He was surprised just. |
| | | | | | dawadiia'gē ⁿ 'dāk |
| | | | | | ne'' |
| 4 | hā'degania'o'dāge'. | Ne''ho' | na'u'wē ⁿ | ganio'' | we'so' o'tha'hagwēñ'dat. |
| | every it animal in number (is). | There (thus) | so it hap-pened | so soon as | much he it opened. |
| 5 | Ne''ho' dī'q | o'nē ⁿ | o'thoiā'daiqda'noñ'. | Da'. | ne'' |
| | There, more-over, | now | it trampled on him severally. | so, | that very the |
| 6 | na''gēñ'shoñ | o'gāia'gē ⁿ t | ne'' | djīsda'thiēñ'o ⁿ . | O'nē ⁿ |
| | very last (hind-most) | it came forth | the | spotted fawn. | Now there |
| 7 | waā'iak. | Oēñdon'-gwā'. | ga'si'no ⁿ 'ge'. | osthoñ' | he'tgē ⁿ ' |
| | he it shot. | Front side, | its leg on, | it little | above (it is) the |
| 8 | odjienē ⁿ 'dā'ge' | he'oñwe' | ga'si'not | ne''ho' | waā'si's. |
| | its ankle on | the place where | its leg is fixed | there | he it hit. |
| 9 | gē ⁿ 's | dī'q | na'e'. | Da'. | o'nē ⁿ |
| | him | more-over | verily. | So, | now |
| | | | | | he it said: |
| | | | | | "Ne''ho' nī's |
| 10 | nē ⁿ 'io'dēñ'oñg | dīotgoñt'. | The ⁿ 'ē ⁿ | dā'aoñ' | wēñ'do ⁿ ' |
| | so it will continue to be | always. | Not (it is) | it is possible | ever |
| | | | | | again thou thyself shouldst recover. |
| 11 | Ne'' | ne'' | ono ⁿ 'gwā'shā'-gēñ'oñg | hoi'gēñ' | oi'sā' |
| | That | the | it medicine | it will be | that it is |
| | | | | | it fat (wax) |
| | | | | | the there |
| 12 | dīotgoñt' | ē ⁿ wañ'dā'k. | Ne'' | ne'' | ē ⁿ iono ⁿ 'gwā'tchī'ioāg. |
| | always | it will be con-tained | That | the | it medicine will continue to be a good. |
| | | | | | So soon as |
| 13 | gēñ's | soñgā' | ē ⁿ iagoganon'wa ⁿ 'k | ne'' | gēñ's |
| | cus-tomarily | anyone | it will sicken one's eyes | that | cus-tomarily |
| | | | | | ne''ho' ē ⁿ iago ⁿ 'gā'. |
| | | | | | there one it will anoint. |
| 14 | ē ⁿ ioñdiē ⁿ 'sāo ⁿ . | o'nē ⁿ | gēñ's | ē ⁿ wa'do ⁿ ' | ne'' |
| | one will bind it on one's self, | now | cus-tomarily | it shall be possible | the |
| | | | | | again shall one recover." |

So then he departed again from that place. When he again arrived at the place where their lodge stood, he told his younger brother, saying: "Do thou look at what the father of us two has given us two." When he again arrived where his grandmother was, he said: "Now I have been to the place of my father on a visit. He granted me a most important matter. So do ye again go out of doors. Ye will hear the great noise [made] by all the several kinds of animals." Now they went out, and they listened to the loudness of the noise made by all the kinds of animals. Now there, their grandmother, the Ancient-bodied, she stood up, and she talked, saying: "Let it stand here; that is the elk, which this thing shall be called. Here also let another stand, one that is just a little smaller, which shall be called a deer. Now also another thing, let it stand here, and that

Da', So,	o'nē ⁿ , now	ne''ho', there	saā'dēn'dī', again he departed,	Saā'io'', Again he arrived	he'oñwe', the place where	thodi- their (m.),	1	
no''sot' lodge stood	o'nē ⁿ , now	dī'q more- over	woō'wī', he him told	ne' the	ho''gēn', he his younger brother is	ne' Othāgwē''dā', It Flint,	2	
waēn': he it said:	"Satga''tho' at it		ne', the	shoñgia'wī', he it has given to us two	ne', the	shedi''nī', he is the father of us two,"	O'nē ⁿ , Now 3	
ne''ho', there	saā'io'' again he arrived	ne', the	ho'sot'ge', his grand- mother at	waēn': he it said:	"O'nē ⁿ , ne''ho', Now there		4	
ho'ga'gēt I have been	ne', the	ha'nī'ne', at my father's,	Oi'owa'nēn', It is a great matter	o'thagiā'dowe'ude', he me granted to,	Da', So,		5	
o'nē ⁿ , now	waā'diēn', he himself seated,	waāk'don'-kho', he it exam- ined	and,	Wā'e': He thought,	"Gekdoñsa'-shoñ, Let me go to view them erally,		6	
o'nē ⁿ , now	saswāia'gē ⁿ t, do ye go forth.	Ē ⁿ swathon'deg, Ye it will hear	he', where	nigāi'sdowanēn', so it sound great is			7	
hā'de'ioñ, every one in number	ne', the	ganio''shon'o'', it animal is severally,"	O'nē ⁿ , Now	waādia'gē ⁿ t, they (m.) went out,	o'nē ⁿ -kho', now and		8	
wāiathon'dat they (m.) listened	he', where	niotkai''nī, so it is loud	ne', the	onoñdī's'dā', they (z.) are making noise	ne', the	hā'deganio'- every it animal is in number.	9	
dage', Now	O'nē ⁿ , Now	ne''ho', there	o'die'dā't she stood up	ne', the	shagodi'sot, she their grand- mother is	ne', the	10	
Eiā'dagē ⁿ 'te', She Ancient- bodied,	wā'oñthin'wī', she it told,		wa'a'gē ⁿ : she it said	"Ne'kho', Here		dē ⁿ gā'dā't it will stand up	11	
nigē ⁿ ' so it is	ne', the	djinaēn'dā', elk,	ne', that	na'e', verily	nēn'gēn', this it is	ne', that	ē ⁿ gāias-o'ōng, it will be named.	12
Ne'kho', Here	o'ia'-kho', it other and	ne''ho', there	dē ⁿ gā'dā't, it will stand up,	ne', that	ne', the	heio'sthoñ', it is just little	13	
niigā'iā', so it is small(er),	ne', that	na'e', verily	nēn'gēn', this it is	ne'o'gē ⁿ , deer	ē ⁿ gāias-o'ōng, it will be named.	O'nē ⁿ , Now	14	

next in turn shall, verily, be called a bear. Now, also, another thing, next in order, let him stand here, and that next in order of time shall be called a buffalo. So that, verily, is just the number of [game animals] which are large in size. As soon, verily, as man-beings shall dwell here, those, verily, shall be the names of the different animals; when the man-beings dwell [here], then they shall give names to all the other animals."

So, verily, now, he, the youth, said: "I desire that there shall be a hollow here [in the ground], and that it shall be full of oil." Verily, it thus came to pass. Now, moreover, he said: "Hither let him [anthropic], the buffalo, come." In just a short time it then stood there. Now he said: "Therein do thou plunge thyself." Thus, truly, did it come to pass. On the farther side it landed from the oil pool, having become as fat as it is possible for it to be. So now again he

- | | | | | | | | | |
|----|----------------------------------|----------------------------------|----------------------------|--|-------------------------------------|-----------------------------------|---------------------------------------|-------------|
| 1 | o'ia'-kho' | ne'wa' | ne'kho' | do ⁿ ga'da't, | ne' | ne' | ne'wa' | ne' |
| | it and | next in | here | it will stand | that | the | next in | the |
| | other | order | | up, | | | order | |
| 2 | nia'gwai' | o ⁿ ga'laso'oing | ne' | na'e. | O ⁿ ne ⁿ . | o'ia' | kho' | ne'wa' |
| | hear | it will be | the | verily. | Now | it other | and | next in |
| | | called | | | | | | order |
| 3 | ne'kho' | ne' | de ⁿ ha'da't, | ne' | ne'wa' | de'gia'go ⁿ | o ⁿ ga'laso'oing. | |
| | here | the | he (m.) will | that | next in | buffalo | it will be | |
| | | | stand up, | | order | | named. | |
| 4 | Da'. | ne' | na'e. | ne'ho' | niwe ⁿ nandi' | ne' | ga'ni ^o | ne' |
| | so, | that | verily | there | so many they | the | it game | the |
| | | | | | are in number | | | |
| 5 | wadigo'wane ⁿ s. | Ganio' | na'e. | o ⁿ iena ^o go'g | ne'kho' | ne' | o ⁿ gwe ^s , | |
| | they (z.) are large | So soon | verily | they will | here | the | man-being, | |
| | ones, | as | | dwell | | | | |
| 6 | da', | ne' | na'e. | o ⁿ wadiia'sho ⁿ ; | ne' | no ⁿ ne ⁿ . | o ⁿ adina ⁿ geg | ne' |
| | so, | that | verily | they (z.) will be | that | the | they (m.) will | the |
| | | | | named severally; | | time | be dwelling | |
| 7 | o ⁿ gwe ^s | o ⁿ ne ⁿ . | gagwe'go ⁿ . | o ⁿ adi'se ⁿ no ⁿ . | ne' | ha'deganio'dage ^s . | | |
| | man-being | time | it all | they (m.) them | the | every it animal in | | |
| | | now | | names will give | | number (is)." | | |
| 8 | Da'. | o ⁿ ne ⁿ . | na'e'sho ⁿ | ne'ho' | o ⁿ ne ⁿ . | waen' | ne' | haksat- |
| | so, | now | verily just | there | now | he it said | the | he |
| 9 | dase'u: | | | ne'kho' | daio'dada'gwen'oing. | ne' | | |
| | youth: | | "It it causes me to desire | here | it hollow place should be, | that | | |
| 10 | ne' | o ⁿ no ⁿ . | ne'ho' | o ⁿ gana'ho ⁿ g. | Ne'ho' | do'ge ⁿ s | na ⁿ a'we ⁿ . | |
| | the | it oil | there | it will be full of it." | Thus | it is true | so it came | |
| | | | | | | | to pass. | |
| 11 | O ⁿ ne ⁿ . | di'q | waen': | "Ga'o' | it'het | ne' | degiia'go ⁿ ." | Da'djia- |
| | Now | more-over | he it said: | "Hither | let him | the | buffalo." | In a short |
| | | | | (anthr.) come | | | | time just |
| 12 | sho ⁿ ' | o ⁿ ne ⁿ . | ne'ho' | o'tga'da't. | O ⁿ ne ⁿ . | waen': | | Ne'ho' |
| | | now | there | it stood up. | Now | he it said: | | "There |
| 13 | ho'sade'sgo'." | | Ne'ho' | do'ge ⁿ s | na ⁿ a'we ⁿ . | Ho'gwā. | ho'wade- | |
| | thither do thou | | Thus | it is true | so it came to | That side | thither it | |
| | plunge thyself." | | | | pass. | | | |
| 14 | sgo'go' | he' | niigwe'ni ^o n' | o'se ⁿ '. | Da'. | o ⁿ ne ⁿ . | a'e' | waen': |
| | landed | where | so it is possible | it fat (is). | So, | now | again | he it said: |

said: "Hither let him [anthropic] come next in order of time, the bear." In a short time now the bear stood there. Moreover, he now said again: "Therein do thou, next in order, plunge thyself into that oil." Thus, truly, did it come to pass. On the farther side it landed from the oil pool, having become as fat as it is possible for it to be. So now he said: "What is it thou wilt do, and in what manner, to aid [human] man-beings?" "This, seemingly, is all; I shall just flee from him," it said. So now he loaded it by inserting meat into its legs. And now, verily, its legs are very large. So now he said: "Let the deer next in order stand here." As soon as it stood there, he said: "There into that oil thou shalt plunge thyself." Now of course he [anthropic] cast his body therein, and landed from the oil pool on the other side, and it [zoic] was as fat as it was possible for it to be. So now he said: "With what and in what manner wilt thou aid the [human]

"Ga'o"	it'het	ne'	ne'wā	ne'	nia'gwai."	Da'djiā'shoñ'	
"Hither	let him	that	next in	the	bear."	In a short	
	come		turn			time just	1
o'nē ⁿ .	ne'ho'	o'tga'dā't	ne'	nia'gwai.	O'nē ⁿ .	dī'q a'e'	
now	there	it stood	the	bear.	Now	more- again	2
		itself				over	
waēñ':	"Ne'ho'	i's	ne'wā	ho'sade'sgo'	hi'gēñ'	o'no'ge'."	
he it said:	"There	thou	next in	thither do thou	this it is	it oil in."	3
			turn	plunge thyself			
Ne'ho'	do'gēñ's	na'a'wēñ.	Ho'gwā	ho'wade'sgo'go'	ho'		
Thus	it is true	so it came to	That side	thither it landed	where		4
	pass.						
niigwe'niōñ	o'sēñ'.	Da'.	o'nēñ	waēñ':	"Ā'	na'o'tē'ēñ'	
so it is possible	it fat (is).	So,	now	he it said:	"What	so it is kind	5
						of thing	
nī's	ne'ciē'	ne'	ēñ'sheia'dage'ha'	ne'	oñ'gwe'?	"Ne'	
the	so wilt	the	thou them wilt aid	the	human beings?"	"That	6
	thou do it						
gwā'	ne'	i'	ēñ'gade'go'."	o'gēñ'.	Da'.	o'nēñ	waōñdāni.
seem- ingly	tho-	1	I will flee,"	it (z.) it said.	So,	now	he it inserted
							7
oñ'soñ'	ne'	o'wā	ne'	ga'si'nāgoñ.	O'nēñ.	na'e'	dea'sinō-
severally	the	it meat	the	its leg in.	Now	verily	his legs are
							8
wanēñ's.	Da'.	o'nēñ	waēñ':	"Neo'gēñ"	ne'wā	ne'kho'	
large.	So,	now	he it said:	"Deer	next in	here	9
					turn		
dēñ'ga'dā't."	Ganio'	ne'ho'	o'tga'dā't	o'nēñ	waēñ':	"Ne'ho'	
he shall stand."	So soon	there	it itself	now	he it said:	"There	10
	as		stood				
hēñ'sade's'go'	hi'gēñ.	o'no'ge'."	O'nēñ	wai'i'	ne'ho'		
thou wilt plunge	this it is	it oil in."	Now	of course	there		11
thyself							
waāñ'a'do'iaak,	ho'gwā'-kho'	waā'do'go'.	ne'-kho'	ne'			
he his body cast,	that side and	he came up,	that and	the			12
he'niigwe'niōñ	o'sēñ'.	Da'.	o'nēñ	waēñ':	"Ā'	na'o'	
where	so it is possible	it fat (is).	So,	now	he it said:	"What	13
						such	
tēñ'ēñ	ne'	i's	nēñ'ciē'	ne'	ēñ'sheia'dage'ha'	ne'	oñ'gwe'?
of thing	the	thou	so thou	the	thou them wilt aid	the	human beings?"
			wilt do it				14

man-beings?" "As for me, I shall not flee from him," it said. He said: "With what, and in what manner, moreover, wilt thou just do it?" "I will just bite them repeatedly," it replied. So now he, the youth, said: "Thus, just so, and only so, shall it be with thee," and now, moreover, he removed severally its upper teeth. Then he said: "Now the bodies of all those things which have horns, the buffalo, and the elk, etc., inherit the effect of this change." That is the reason that they [anthropic] have no upper teeth. All these several small things, the raccoon, woodchuck [or badger], porcupine, and also the skunk, all cast their bodies therein; therein they [zoic] plunged themselves. So only that is the number of those who were received. So next in order are those (z.) who were not accepted. I say that these, the Fisher, the Otter, and the Mink, and the Weasel [were

- 1 "Ne' ne' i' thē'ēⁿ thagade'go', o'gēⁿ. Waēn': "A'
"That the I not it is I should flee," it said. He said: "What
- 2 naⁿo'tē'ēⁿ dī'q-shoñ' nēⁿciē'z' "Ĕⁿkhēgai'-shoñ', o'gēⁿ.
such kind of more- only so thou wilt "I them will bite only," it it said.
thing over do it?"
- 3 Da', o'neⁿ waēn' ne' haksā'dase'ā': "Nēñ'dā' gwā'-shoñ'
So, now he it said the he youth: "This seem- ingly just
- 4 ne' i's nēⁿio'dēñ'oñg', o'neⁿ dī'q waono'djokagwā'oñ' ne'
the thou so it shall continue to be, now more- over he its teeth removed the
plurally
- 5 he'tgēñ'-gwā', O'neⁿ waēn': "Ne' gagwe'goⁿ o'neⁿ
upper side, Now he it said: "The it all now
- 6 wā'odiñ'dadiio'wās ne' degiñ'goⁿ, kho' ne' djonaēⁿdā',
their (z.) bodies shared the buffalo, and the elk,
the change
- 7 kho' ne' deiodinoⁿgeoñt', Ne' gaii'oñnī' thēⁿēⁿ deadi-
and the (ones) they (z.) have horns." That it causes the not it is they (m.)
matter
- 8 noⁿdjot ne' he'tgēñ'-gwā', Gagwe'goⁿ nēñ'gēñ' ne' niēñna'-
have teeth the upper side. It all this it is the so they (z.)
small are
- 9 sū'-shoñ'oⁿ, ne' ne' djo'ā'gā', the'dooⁿ, ga'ho'dā', ne'kho'
severally, that the raccoon, woodchuck (badger?), porcupine, that and
- 10 ne' se'noñ', ne' gagwe'goⁿ ne'ho' o'wēñnadiñ'do'iaⁿ,
the skunk, that it all thus they (z.) cast their bodies
- 11 ne'ho' o'wēñnade's'gok. Da', ne'ho'-shoñ' nī'ioñ' ne' ne'
there they (z.) plunged. So, thus only so they that the
(many are)
- 12 hoñwañdī'gwēⁿ.
they (m.) were accepted.
- 13 Da', ne' ne'wā' ne' thēⁿēⁿ deawañdī'gwēⁿ: Ne' ne'
so, that next in order the not they were accepted: That the
(it is)
- 14 sgāianaⁿne'gēⁿ, ne' odawēñ'doⁿ, kho' ne' djo'dā'gā', kho'
fisher, the otter, and the mink, and

the ones]. So that was the number of those who were excluded, [being set] aside, and who assembled there near by. So the Mink now cast his body into the oil. As soon as he came up out of it the youth seized him there, and he held him up, and he stripped his body through his hands, and that is the reason that his body did become somewhat longer. Now, verily, again it thus came to pass. Their bodies shared the change [into the character they now have], namely, those of the Fisher, and the Otter, and the Mink, and the Weasel. And this is the number of those [zoic] whose bodies next shared this transformation there—the Wolf, and the Panther, and the Fox. All these were excluded, being set aside.

So now the two male children were in the habit of going away. Day after day they two went to a great distance; there far away they two were in the habit of setting traps. So then day after day they two

ne'	hanon'got.	Da'.	ne''ho'	niwēnnāndi'	wak'ā'	wa'odiis.	
the	weasel.	So,	thus	so many they (are) in number	aside	they were excluded,	1
ne''ho'	wak'ā'	waodiiā'dāieī'.	Da'.	o'nē ⁿ	ne'	djiō'dā'gā'	
there	aside	they (z.) assembled.	So,	now	the	mink	2
ne''ho'	waādiā'do''iak	ne'	o'no ⁿ ge'.	Ganio''shoñ	daā'do'go'		
there	he cast his body	the	it oil in.	so soon as just	he landed therefrom		3
o'nē ⁿ	ne'	haksā'dase'ā'	ne''ho'	wañio'na ⁿ ,	kho'	ne'	
now	the	he youth	there	he it caught,	and	the	4
he'tgē ⁿ '	waā'dat,	kho'	ne'	waā'djiu'āk,	ne'	ne'	gail-
up high	he it held,	and	the	he stripped it through his hands,	that	the	it makes
oñ'nī	gain'gwā	nā'gāiā'des'he't.	O'nē ⁿ	na'e'	a'e'	ne''ho'	
matter	somewhat	so its body became long.	Now	verily	again	there	6
na ⁿ 'a'wē ⁿ .	Wā'odiā'dadiio'ās	nēñ'gēñ	sgāianane'gē ⁿ ,	kho'	ne'		
so it came to pass.	Their bodies shared the change	this it is	fisher (marten),	and	the		7
odawēñ'do ⁿ ,	kho'	ne'	djiō'dā'gā'.	kho'	ne'	hanon'got;	da'.
otter.	and	the	mink,	and	the	weasel;	so,
ne''ho'	niwēnnāndi'	he'	wa'odiā'dadiio'ās.	Ne'	ne'wā	ne'	
there (thus)	so many they (z.) are in number	where	their (z.) bodies shared the change.	That	next in order	the	9
othaiōñ'nī.	kho'	ne'	hēñ'es.	ne'	kho'	ne'	no ⁿ gwat'gwā.
wolf,	and	the	panther (longtail),	that	and	the	fox,
gagwe'go ⁿ	wak'ā'	wa'odiis.					
it all	aside	they were excluded.					
Da'.	o'nē ⁿ	ne'	deiksa'ā'	o'nē ⁿ	gēñ's	ia'dēñ'dio ⁿ s.	O'hē ⁿ .
So,	now	the	they (m.) two children	now	custom- arily	they (m.) two were in the habit of going away.	Day after
cioñ'nio ⁿ	hoñwe'-gwā	henēt'hā';	we'ē ⁿ	ne'	ne'	hī'eo'dā'ne's.	
day plurally	far direc- tion	they (m.) two go habitually,	far	that	the	they (m.) two go to set traps.	13

were in the habit of going away. So for some time now they [masc. anthropic] who severally had otgon^a natures, and they also whose bodies were otgon in nature, hated them [the two boys]. Now, of course, they two, verily, in going away, were in the habit of going together. So that [I say], moreover, one day the elder one said: "Thou alone, for the time being, go thither. Thou alone next in time shalt view our several set traps." So moreover [I say], that truly it did thus come to pass. As soon now as he was far away they [masc. anthropic] whose bodies are otgon by nature killed him there. So now he, the elder one, became aware that they had killed his younger brother. So now he began to cry. And [I say] that when it made him weep the most, when he said in his crying, 'ēñ', 'ēñ', 'ēñ', 'ēñ', then there were noises made in several places in the sky that is present. So now they [masc. anthr.] who are severally

1	Da', So,	o'nē ⁿ now	o'hē ⁿ cion'niō ⁿ day after day plurally.	ia'dēñ'dio's. they (m.) two went away habitually.	Da', So,	gañ'gwā' somewhat			
2	nā'ioñni'she't so long it lasted	o'nē ⁿ now	hoñwadi'swa'ai ⁿ s they (m.) them hated	ne' the	hoñmoñtgo ⁿ 'shoñ'o ⁿ they (m.) are otgon ^a plurally				
3	ne' that	ne' the	hoñmoñdiā'dat'go ⁿ s. their (m.) bodies are otgon plurally.	O'nē ⁿ Now	he' where	ia'dēñ'dio's diā- they (m.) go away con- habitually			
4	we ⁿ 'o ⁿ timulally	ma'e verily	gēñ's custom- arily	i'ne's. they (m.) two go together customarily.	Da', So,	ne' that	dī'q more- over	ne' the	swēñmi's'hā't one it day is
5	o'nē ⁿ now	ne' that	waēñ' he it said	ne' the	hagowa'nē ⁿ : he large one;	"I's-shoñ' Thou	ia'e only	ne' for the time being	ne' there
6	ho'set. thither do thou go.	Soñ'hā'ge'ā' Thou just alone (by thyself)	ne'wā' next in turn	ē ⁿ 'sekdon'no ⁿ thou wilt go to see them	ne' the	oñgni'eo'do ⁿ . thou I have set traps."			
7	Da', So,	ne' that	dī'q more- over	do'gē ⁿ s it is true	ne' thus	ho' so it will come to pass.	na'a'wē ⁿ . So soon as	Gañio' So soon as	no'ne ⁿ the time
8	we'ē ⁿ far	he's he is going about	o'nē ⁿ now	ne' there	ho' they (m.) him killed	ne' that	ne' the	hoñ- the (their m.)	
9	noñdiā'dat'go ⁿ s. bodies are otgon plurally.	Da', So,	o'nē ⁿ now	wañina ⁿ 'do'g he (m.) it noticed	ne' the	hagowa'nē ⁿ he large one is			
10	ne' the	hoñwa'niō' they (m.) him killed	ne' the	ho'gēñ'. he his younger brother is.	Da', So,	o'nē ⁿ now	o'tha'sēñt'ho'. he wept.	Ne' That	
11	ne' the	no'ne ⁿ (the now)	do'gē ⁿ s it is true	waode ⁿ 'hasdon's. it used great strength on him.	ne' that	no'ne ⁿ (the now)	o'gēñ' it it said	ne' the	
12	hāsdā'hā'. he is weeping.	ne' that	ne' the	'ēñ'. henh,	'ēñ'. henh,	'ēñ'. henh,	'ēñ'. henh,"	o'nē ⁿ now	
13	wa'otgaiia'soñ' it began to give out sounds	he' where	gā'oñ'hiāde'. it sky is present.	Da', So,	o'nē ⁿ now	ne' the	hoñmoñtgo ⁿ '- they (m.) are otgon		

^aOtgon signifies malefic. It denotes specifically the evil or destructive use of arenda, or magic power.

otgon, and also they [zoic] whose bodies are severally otgon, now, verily, became alarmed. Now, moreover, they said: "In just a short time only, we believe, the sky will fall, perhaps, as soon, we think, as he weeps much; it is preferable that he, his younger brother, shall return; nothing else [will stop it]." So now of course the youth became ashamed because such a large number of persons severally became aware that he was weeping. So now verily he did close up his lodge, all places therein where there were openings [crevices]. So now just after he had completed his task of closing up the openings, in just a short time, now thence, from the outside, Flint spoke, saying: "Oh, elder brother, now I have returned." So now he the elder one, who was shut up indoors, said: "It can not be that thou shouldst come in. Thou shalt just depart, thou thyself. Thou shalt take the lead on the path whereon went the mother of us two. There

shon''o ⁿ ,	ne''	kho''	ne''	onañdiã'datgo''shon''o ⁿ ,	o'ne ⁿ ,	na'e'	1		
plurally,	that	and	the	their (z.) bodies are	plurally otgon,	now	verily		
wa'ó'no ⁿ 'dio ⁿ 'k,	O'ne ⁿ ,	dí'q	waen'ní:	"Hã'djigwã's-shon'			2		
they z. began to fear,	Now	more-over	they it said:	"Just soon only					
ẽ ⁿ dwa'sẽ ⁿ 't,	gí''	ẽñ'	noñ',	he''	gã'oñ'hiãde'	gãnio''	ẽñ'	noñ'	3
it will drop	I think	it may	perhaps,	where	the sky is present	so soon as	it may	per-	
down,	be						be,	haps,	
we'so'	ẽ ⁿ oñs'dãẽ ⁿ :	ne''	sã'gwã'	ne''	ẽ ⁿ shadon'hẽt'-shon'	ne''			4
much	he will weep;	that	it is better	the	he will again	just	the		
			preferable		come to life				
ho'gẽñ'',	Da',	o'ne ⁿ ,	wa'i'	ne''	ne''	haksa'dase'ã'	waãde'hẽ ⁿ ,		5
he his younger	So,	now	of course	that	ne''	he is a youth	he became		
brother is,							ashamed		
so'djĩ'	gẽndio'gowanẽ ⁿ	o'ne ⁿ ,	waẽnnẽñninandog'hon''	ne''					6
because	it body of people large is	now	they became aware of it	plurally					
(too much)									
hasdã'ha',	Da',	o'ne ⁿ ,	na'e'	waã'ho'don'	he''	hono ⁿ 'so't,			7
he is weeping,	So,	now	verily	he it closed up	where	his it lodge			
						stands,			
gãgwẽ'go ⁿ ,	he'oñwe'	deio'hãgwẽnde'nio ⁿ ,	Da',	o'ne ⁿ ,	waẽ-				8
it all	the place	it has openings	So,	now	after-				
	where-	plurally,			ward				
shon'	waadiẽno'kdẽ ⁿ	ne''	waãdjiodoñnioñ'',	o'ne ⁿ ,	dã'djiã'-shon'				9
just	he his task finished	the	he shut up the several	now	soon after	just			
			openings,						
o'ne ⁿ ,	daã'snie't	ne''	Othã'gwẽ ⁿ 'dã'	ne''	a'sde ⁿ ,	waen':			10
now	thence he spoke	the	It Flint	the	out of doors,	he it said:			
"Hã'djĩ',	o'ne ⁿ ,	sãgion'',	Da',	o'ne ⁿ ,	waen''	ne''	bagowa'ne ⁿ ,		11
"My elder	now	again I have	So,	now	he it said	the	he is large		
brother,		returned,"							
ne''	ne''	oñgie'	hã'noñt:	"Dã'a'oñ'		aoñda'cio ⁿ ,	ẽ ⁿ 'sa'dẽñdi'-		12
that	the	indoors	he is con-	"It can not be		thou shouldst	Thou shalt depart		
			tained;			enter here,			
shon'	ne''	i's,	Ne''	ne''	ẽ ⁿ 'satha'oñ'doñ'	he'oñwe'	ieagawe'noñ'		13
just	the	thou	That	the	thou shalt take up the	the place	hence she has gone		
					path	where			
ne''	ethino'ẽ ⁿ -gẽñ'oñ',	Ne''ho'	i's-kho'	ẽ ⁿ ciãnoñ'dãk,	Ne''	ne''			14
the	she-our mother	it was,	There	thou and	thy track shall be	That	the		
					present,				

thou too shalt print thy tracks. I say that thou shalt trail the tracks of her who was our mother. Moreover, not far hence, there thou shalt seat thyself. So there now thou shalt observe the kind of life that customarily the human man-beings will live who will dwell on the earth. So now there, moreover, the path will divide itself where thou wilt abide. One of the ways will lead thither to the place where is the abode of His-word-is-master,^a and the other will lead to the place where abides He-dwells-in-caves.^b And also thou wilt have servants, they-[masc.]-dwell-in-caves. So that, moreover [I say], thou shalt take this thing-to-blow, this flute, and that thou shalt constantly continue to blow it. Just as soon, customarily, as one's breath ends, one shall hear customarily from what direction speaks the flute.

Sometime afterward the youth now began to wonder, soliloquizing: "What is, perchance, verily, in great measure, the reason that my grandmother does not eat wild potatoes?" Now, verily, he asked her,

1	ē ⁿ ·sheianē ⁿ ·ō ⁿ ·	ne [']	ethino ['] ē ⁿ ·gē ⁿ ·ō ⁿ ·.	Thē ⁿ ·ē ⁿ ·	dī'q	de ['] we ['] ē ⁿ ·
	thou shalt follow the path	the	she our mother it was,	Not it is	more- over	far (it is)
2	ne ['] ·ho [']	ē ⁿ ·sa ['] ·diē ⁿ ·.	Da ['] ,	ne ['] ·ho [']	o ['] ne ⁿ ·	ē ⁿ ·satgā ['] ·io ⁿ · he [']
	there	thou shalt sit down,	So,	there	now	thou shalt watch where
3	niio ['] ·dē ⁿ	gē ⁿ ·s	ne [']	ioē ⁿ dja ['] ·ge [']	ē ⁿ ·iagon ['] ·he ['] g	ne ['] o ⁿ ·gwe ['] ·.
	such it is in kind	custom- arily	the	it earth on	one shall believing the	human beings.
4	Da ['] ,	ne [']	dī'q	ne ['] ·ho [']	dē ⁿ wathā ['] ·ho ['] ·gē ⁿ ·	he ['] ·o ⁿ we ['] · ē ⁿ ·sī ['] ·
	So,	that	more- over	there	it path will divide into two	the place where thou
5	dio ⁿ ·dāk.	Ne [']	ne [']	sga ['] t	Hawē ⁿ niio ['] ·ge ['] ·gwā [']	hē ⁿ ·iotha ['] ·hino ['] ·o ⁿ g,
	shalt continue to abide.	That	the	one it is	He Master at direction	thither it path shall lead.
6	kho [']	ne [']	sga ['] t	Hanishēono ⁿ ·ge ['] ·gwā [']	hē ⁿ ·iotha ['] ·hino ['] ·o ⁿ g.	Ne ['] ·
	and	the	one it is	He Cave-dweller at direction	thither it path shall lead.	That
7	kho [']	ne [']	ē ⁿ ·sa ['] ·hā ['] ·sbaie ⁿ ·dāk	ne [']	hadinishe ['] ·ono ⁿ ·.	Da ['] , ne [']
	and	the	thou shalt have servants	the	they (m.) are cave- dwellers.	So, that
8	dī'q	ne [']	nē ⁿ ·gē ⁿ ·	hē ⁿ ·shā [']	nē ⁿ ·gē ⁿ ·	ne ['] ·
	more- over	the	this it is	thou shalt take it	this it is	the
9	kho [']	ne [']	dīiawē ⁿ ·o ⁿ ·	ē ⁿ ·sēno ['] ·dādō ['] ·o ⁿ g.	Ganio ['] ·sho ⁿ ·	gē ⁿ ·s
	and	the	continually	thou shalt keep on blow- ing it.	So soon as just	custom- arily
10	ē ⁿ ·iōndonī ['] ·swe ['] ·dē ⁿ ·	o ['] ne ⁿ ·	kho [']	gē ⁿ ·s	ē ⁿ ·iagotho ⁿ ·deg	he ['] ·o ⁿ we ['] ·
	one's breath becomes exhausted (= dies)	now	and	custom- arily	one it shall hear	the place where
11	dīio ['] ·thā [']	ne [']	ieo ['] ·dawas ['] ·thā ['] ·.			
	there it is speaking	the	one uses it to blow.			
12	Gai ⁿ ·gwā [']	nā ['] ·io ⁿ nis ['] ·he ['] t	o ['] ne ⁿ ·	waodianō ⁿ ·thē ['] s.	ne [']	ne [']
	Somewhat	so long it lasted	now	he wondered at it,	that (it is)	the
13	hē ['] ·he ['] ·	··Ā ['] ·.	no ⁿ ·	na ['] ·e [']	gō ['] ·wā [']	de ['] ·es ne ['] onē ⁿ no ⁿ ·dā ['] ne [']
	he it thinks:	"What,	per- haps,	verily	great it is	not she it the it wild potato

^a This is the name of the God of the Christians. ^b This is the name of the devil of the Christians.

saying: "Oh, grandmother, what is it, verily, and why dost thou not in great measure eat wild potatoes?" "I customarily, all alone, by myself eat food," she said: "I eat it [food], as a matter of fact." Now he mused, "Now, verily, I will watch her in the night, now just soon to be." So now he made an opening in his robe. Now, verily, he laid himself down, pretending to be asleep. Thence, nevertheless, he was looking, out of the place where he had made a hole in his robe. Now, moreover, he was looking out of the place where he had made an opening in the robe, and he was watching the place where his grandmother abode customarily. So now, she, the Ancient-bodied, went out. Now, moreover, she looked in the direction of the sunrising. Now the Star, the Day-bringer, was risen. Now she, the Ancient-bodied, said: "Now of course, so it is, I will remove my pot sitting [over the fire]." So now truly she removed the pot

aksot', my grand- mother!	O'nē ⁿ , Now	na'e', verily	o'shago'oñdon', he her questioned,	Waēñ': He it said:	"Aksot', My grand- mother, what,	1		
noñ' per- haps,	na'e', verily	gō'wā', great it is	ne', the	i's thou	de'ses not thou it eatest	ne', the	oneñno ⁿ 'da'! it wild potato!"	2
"I' that,	-shon', only	gēn's, custom- arily,	agoñ'ho ⁿ 'ge'ā', I am wholly alone	o'gadekhoñ'mi', I my food eat."	wa'a'ge ⁿ ', she it said,	3		
"I't habitually	ges as matter of fact."	O'nē ⁿ , Now,	wā'e': he re- solved:	"O'nē ⁿ , Now,	na'e', verily,	ē ⁿ kheiatgā'ion', I her will watch,	4	
ne' that, it is	ne' the	ha'djigwā', just soon now	ē ⁿ io'gā', it will be night."	Da', So,	o'nē ⁿ , now	waogaiñ'dē ⁿ ' he it hole in it made	ne' the	5
ha'g'wā's'thā', he it to wrap himself uses,	O'nē ⁿ , Now	na'e', verily	waādīās'hēñ', he lays himself down,	īā'ge ⁿ 'o ⁿ , pretending,	bodā'o ⁿ , he is asleep,	6		
Ne''ho', There,	sē ⁿ 'ē ⁿ , neverthe- less	nigē ⁿ ', so it is (however),	dethaga'ne', thence he is looking	he'oñwe', the place where	ne', the	thaogai'ieñt, there he it hole in it made,	7	
O'nē ⁿ , Now	dī'q more- over	na'e', verily	ne', the	hāīās'hēñ', he lay suppose	ne''ho', there	o'nē ⁿ , now	dethaga'ne', thence he was looking	8
he'oñwe', the place where	thaogai'ieñt he has it hole in it made	ne', the	i'ios, the robe,	o'nē ⁿ , now	ne''ho', there	deagā'ne', his eyes were fixed on it	9	
he'oñwe', the place where	ie'dio ⁿ , she was seated	ne', the	ho'sot', his grand- mother,	Da', So,	o'nē ⁿ , now	wā'ēñ'gō ⁿ 't she went out	ne' the	10
Iegē ⁿ 'teī', She Ancient One,	O'nē ⁿ , Now,	dī'q more- over,	wā'oñtgat'ho', she looked	ne', the	tgāū'gwitgē ⁿ 's'-gwā', thence it luminary comes up	direction	11	
O'nē ⁿ , Now	dīoā'gwitgē ⁿ 'o ⁿ , there it planet is risen	ne', the	Tgēndēñwit'hā', Thence it brings day	Gaijī'so ⁿ 'da', It star is	12			
O'nē ⁿ , Now	ne', the	Iegē ⁿ 'teī', She, Ancient One	wā'a'ge ⁿ ', she it said:	"O'nē ⁿ , Now,	wai'ī', of course	nigē ⁿ ', so it is	13	
ē ⁿ gna ⁿ 'djodā'go', I pot will remove	ne', the	agna ⁿ 'djot', I have set up the pot (on the fire),"	Da', So,	o'nē ⁿ , now	do'ge ⁿ 's truly,	14		

[from the fire] and also put the wild potatoes in a bowl of bark, and there was just one bowlful. So now, next in order, she rummaged among her belongings in a bag which she pulled out, and now, verily, she there took out corn. So now she parched it for herself. Now, moreover, it popped. There was quite a pile of the popped corn. Now, verily, she took out a mortar of small size. Moreover, she struck repeated blows on the mortar, and the mortar grew in size, and it grew to a size that was just right. Now she took out the upper mortar^a [pestle] from her bag. Now again she struck it repeated blows and it, too, increased in size. So now she pounded the corn, making meal. So now again she searched in her bag. She took thence again a small pot, and she, too, again did in like manner, striking repeated blows upon it, and it, too, increased in size. Now

1	wa'ena ⁿ 'djoda'go	ne' kho' ne'	gadjiē ⁿ 'ge	wā'ē'ē ⁿ	ne'	onēn-
	she pot removed	that and the	it bowl in	she it placed	the	it
2	no ⁿ 'dā', sgaksat' -shon'	o'wā'do ⁿ .	Da',	o'ne ⁿ ,	ga'ōn'ho ⁿ	ne'wā'
	potatoes, one it dish	only it became.	So,	now	she herself	next in turn
3	o'diagoda'no ⁿ 'dā'	ne' ne'	gaiā'	wā'ōndiēn'tho',	o'ne ⁿ .	
	she rummaged her belongings	that the	it bag	she it pulled forth,	now	
4	na'e' ne' 'ho	wā'eda'go	ne'	onēn'o ⁿ .	Da',	o'ne ⁿ .
	verily there	she it took out of	the	it corn,	So,	now
5	wā'ōndēn'son',	O'ne ⁿ .	dī'q	o'wā'dādoŋ'go',	O'ne ⁿ .	
	she parched it for herself,	Now	more-over	it popped (burst),	Now	
6	gaiŋ'gwā',	niio'so'djes.	O'ne ⁿ .	na'e' a'e'	wā'eda'go	ne'
	somewhat	so it pile is high.	Now	verily, once more	she it took out	the
7	niwā'ā' ne'	ga'niga'dā',	O'ne ⁿ .	dī'q ne'ho'	wā'eie ⁿ 'dā'noŋ',	
	so it small in size is	the it mortar,	Now more over	there	she it struck repeatedly,	
8	ne' ne' ga'niga'dā'	o'wado'diāk,	ho'gowa'he't,	agwa's	ne'ho'te'	
	that the it mortar	it grew,	it became larger, in size	very	just right (exactly)	
9	na'wa ⁿ 'he't,	O'ne ⁿ .	he'tgōn'ōn'	ne' ga'niga'dā'	wā'eda'go	
	so it became in size,	Now	upper (one) the	it mortar	she it took out	
10	ne' golā'goŋ',	O'ne ⁿ .	a'e'	wā'eie ⁿ 'dā'noŋ',	o'ne ⁿ .	ha'e'gwa'
	the her bag in,	Now	once again	she it struck repeatedly,	now	also
11	ho'gowa'he't,	Da',	o'ne ⁿ .	ne'ho' wā'e'the't,	othe'shā'	wā'e'.
	it became large in size,	So,	now	there she it pounded,	it meal	she it
12	cioŋ'ni',	Da',	o'ne ⁿ .	a'e' ne ⁿ 'hwa'ie'	ne'	golā'goŋ',
	made,	So,	now	once more this way	she it did	the her bag in,
13	Ne'ho'	wā'eda'go	a'e'	niwā'ā' gana ⁿ 'djā',	ne'-kho'	ne'
	There	she it took out	once more	so it is small in size	it pot,	that and the
14	ne'ho'	a'e' na'e'ie'	wā'eie ⁿ 'dā'noŋ',	ho'gowa'he't-kho'	a'e'.	ne'.
	there once more	so she it did	she it struck repeatedly,	it became large and	once more,	

^a This term goes back to the time when upper and lower grinder had the same name.

she there set up the pot, and also made mush therein. So, as soon as it was cooked she again rummaged in her bag. So now she took from it a bone, a beaver bone. Now again, verily, she scraped the bone, and she poured the bone-dust into the pot, and now, moreover, at once there floated oil on its surface. Now, of course, she took the pot from the fire. So now she ate the food. Verily, now, the youth went to sleep. Now early in the morning again [as usual] she, the Ancient-bodied, went away to dig wild potatoes. As soon as she disappeared as she went, then he went to the place where his grandmother customarily abode. Now, moreover, he began to rummage [among her belongings]. He took out an ear of corn which had only a few grains left fixed to it, there being, perhaps, only three and a half rows of grains left. So now he began to shell the corn; he shelled it all.

O'nē ⁿ .	ne''ho [*]	wā'ena''djamioñ'dé ⁿ .	o'nē ⁿ .	ne''ho [*]	wā'edjīsgoñ'ni [*]	1		
Now	there	she it pot fastened up,	now	there	she mush made			
kho [*] .	Da [*] .	ganio''	ho'gā'i [*]	o'nē ⁿ .	a'e [*]	wā'dieno''dai [*]	nigē ⁿ '	2
and.	So,	so soon	it was	now	once	she it rummaged	so it is	
		as	cooked		more			
ne''	goiā'goñ [*]	Da [*] .	o'nē ⁿ .	ne''ho [*]	wā'eda [*] 'go [*]	o'nēñ'ia [*]		3
the	her bag in,	So,	now	there	she took it out	it bone		
na'ga''niā'go ⁿ	o'nēñ'ia [*] .	O'nē ⁿ .	a'e [*]	na'e [*]	wā'e'gēt.	O'nē ⁿ .	ne''ho [*]	4
beaver	it bone.	Now	once	more	verily	she it scraped.	Now	there
wā'ā'ōñho [*]	ne''	o'dōñniē''shā [*] .	o'nē ⁿ .	dī'q	io'gōñdā'die [*]	o'gā'nū [*] .		5
she it poured	the	it scrapings,	now	more-	it at once	it caused		
				over		oil to float.		
O'nē ⁿ .	wai'i [*]	wā'ena''djoda'go [*]	ne''	gana''djo't.	Da [*] .	o'nē ⁿ .		6
Now	of	she it pot removed	the	it pot sets up.	So,	now		
	course							
wā'ōñdekhon'ni [*] .	O'nē ⁿ .	na'e [*]	wao'dā [*]	ne''	haksā'da'e''ā [*] .	Ne''		7
she it food ate.	Now,	verily	he went	the	he youth	That		
			to sleep					
no'nē ⁿ .	sede''teia [*]	o'nē ⁿ .	a'e [*]	wā'o''dēñdī [*]	ne''	legō''tei [*]		8
the time	early in the	now	once	she departed	the	She		
	morning		more			Ancient One		
wā'ēññēñno''dogwat'ha [*] .	Ganio''-shoñ [*]	ho'wa''do ⁿ .	he''	hwā''ē ⁿ .				9
she wild potatoes went to dig	So soon as	just	thither it	where	she went			
			disappeared		onward			
o'nē ⁿ .	ne''ho [*]	wā'e [*]	he'oiñ'we [*]	ioñdiēñdāk'hwā [*]	ne''	ho'sot [*] .		10
now	there	thither	the place	she it uses to remain	the	his grand-		
		he went	where			mother.		
O'nē ⁿ .	dī'q	wāā''sāwē ⁿ .	ne''	o'thano''dai [*] .	O'nē ⁿ .			11
Now	more-	he it began	the	he it rummaged	Now			
	over							
waada''go [*]	ne''	o'nis'dā [*]	doga'ā''-shoñ	nidjonēñ'ot.	ā'sē ⁿ '			12
he it took out	the	it) ear of	a few	only	so many it corn	three		
		corn			grains remain on it,			
gi''shē ⁿ .	nidjoā'go [*]	hā'deswa'sēñ'no ⁿ .	Da [*] .	o'nē ⁿ .	wāā''sāwē ⁿ .			13
probably,	so many it row is	just it is one-half.	So,	now	he it began			
	in number							
wao'gēñ [*]	ne''	onēñ'o ⁿ .	gagwe'go ⁿ .	wāā''ā't.	Da [*] .	o'nē ⁿ .		14
he it shelled	the	it corn,	it all	he it	exhausted.	So,	now	

So now he parched it for himself. Now, moreover, it popped, bursting iteratively, there being quite a heap, quite a large amount of it. Again he rummaged. Again he there took out a mortar of small size and also an upper mortar [pestle]. So now he used this to strike that, and now, moreover, both increased in size. And now he poured the parched corn. So now he in the mortar pounded it, and now verily it became meal. Now again he searched in her bag, and he took therefrom a small pot, and now used something else to strike upon it blows; then it, too, increased in size. Now, verily, he there set up the pot [on the fire] and also put water in it. So now he therein poured all this meal. Now, of course, he made mush. So now again he searched in the bag of his grandmother, and therefrom he took a bone, and he put it therein, and the mush became abundant.

- 1 waādēⁿ'soñ', O'nēⁿ dī'q o'wa'dādon'go', gain'gwā' niio'sōdjā',
he it parched for himself. Now more-over it popped by burst- ing, somewhat so it pile is in size.
- 2 ne'k'ho' ne' gain'gwā' nā'ion'he't. O'nēⁿ a'e' o'thanoⁿ'dai'.
that and the somewhat so it amount became. Now once more he it rummaged.
- 3 O'nēⁿ a'e' ne'ho' waāda'go' ne' ga'niga'dā' niwā'a' ne'k'ho'
Now once more there he it took out the it mortar so it size is small that and
- 4 ne' he'tgēn'oñ' ne' ga'niga'dā'. Da', o'nēⁿ ne' waāia'dāk
the upper (one) the it mortar (pestle). So, now that he it used
- 5 waāieⁿ'dā'noñ', o'nēⁿ dī'q o'gowa'he't dedjā'o'. Da', o'nēⁿ
he it struck re-peatedly, now more-over it became large both. So, now
- 6 ne'ho' waiaun'tho' ne' onēn'soⁿ'gwā'. Da', o'nēⁿ ne'ho'
there he it poured the it parched corn. So, now there
- 7 waāt'he't, o'nēⁿ wai'i' othe'shā' o'wā'do'. O'nēⁿ dī'q a'e'
he it pounded, now of course it meal it became. Now more-over once more
- 8 waāk'doñ' ne' goiā'goñ', o'nēⁿ ne'ho' waāda'go' ne' niwā'a'
he it searched for the her bag in, now there he it took out the so it is small in size
- 9 ganaⁿ'dja', o'nēⁿ hā'gwis'dēⁿ a'e' o'ā' waāia'dāk waāieⁿ'dā'noñ',
it pot, now something once more other he it used he it struck re-peatedly,
- 10 o'nēⁿ a'e'-k'ho' ho'gowa'he't. O'nēⁿ na'e' ne'ho' waānaⁿ'dja'
now once and it became large. Now verily there he it pot
- 11 niioñ'dēⁿ, wāi'hnegā'ēñ'-k'ho'. Da', o'nēⁿ ne'ho' wāaun'tho'
hung up, he placed water in it and. So, now there he it poured
- 12 nēn'gēñ' ne' othe's'ha' gagwe'goñ'. O'nēⁿ wai'i' waādji'sgoñ'ni'.
this it is the it meal it all, now of course he mush made.
- 13 Da', o'nēⁿ a'e' wāe'sak ne' goiā'goñ' ne' ho'sot. Ne'ho'
So, now once more he it looked for the her bag in the his grand-mother. There
- 14 waāda'go' ne' o'nēñ'ia', o'nēⁿ ne' ne'ho' wā'o' odoⁿ'hoñ'do'
he took it out the it bone, now that there he put it in it abundant be-came

"Ho'ho'", he kept chuckling. "It tastes good." Now soon thereafter his grandmother returned. She said: "Well, what manner of thing art thou doing?" "I have made mush," the youth said, "and it is pleasant, too. Do thou eat of it, so be it, oh, grandmother. There is an abundance of mush." So now she wept, saying: "Now, verily, thou hast killed me. As a matter of fact, that was all there was left for me." "It is not good," he said, "that thou dost begrudge it. I will get other corn and also bone."

So now the next day he made his preparations. When he finished his task, he said: "Now it is that I am going to depart." So now, verily, he departed. He arrived at the place where dwell man-beings. As soon as he arrived near the village he then made his preparations. I say that he made a deer out of his bow, and, next in order, a wolf

kho'	o'wā'do ⁿ	ne'	odjīs'gwā'.	"Ho'ho'."	"Oga'o ⁿ ."	kho',	ha'-	
and	it became	the	it mush.	"Aha!"	"It tastes good."	and,	he	1
do ⁿ .	O'ne ⁿ .	dā'djīā'-	shoñ'	sāie'io ⁿ	ne'	ho'sot.	Wā'a'gē ⁿ ."	"Gwē'.
kept saying,	Now	soon after	just	again she returned	the	his grand-mother.	She it said:	"Well,
A ⁿ na ⁿ 'ot	nī'sadie'hā'?	"	Agedjīsogō'nī'.	waēñ',	ne'	haksā'-		3
What manner of thing	so thou art doing?"		"I mush am making,"	he it said,	the	he		
dase'ā':	"Agwa's		awēñdetgā'de'-kho'.	Sadekhoñ'nī'.	nio'.			4
youth:	"Very		it is pleasant and.	Do thou eat,	so be it,			
akso't.	Odo ⁿ hoñ'do ⁿ	ne'	odjīs'gwā'.	Da'.	o'ne ⁿ .	wā'o ⁿ s'daē ⁿ .		5
my grand-mother.	It is abundant	the	it mush."	So,	now	she wept,		
ne' ne'	wā'a'gē ⁿ ":	"O'ne ⁿ	na'e	noñ'	o'sgi'io'.	Ne'ho'-shoñ'		6
that the	she it said:	"Now	verily,	probably,	thou hast killed me,	so much just		
ne'ho'	niwagiēñ'dāk."	"Wā'.	De'wī'io'.	waēñ',	"Sa'sē ⁿ sē'.			7
as matter of fact	so it I have had."	"Oh,	It is not good."	he it said,	"Thou dost begrudge it,			
Oā'ho'-shoñ'	i'	ē'giē'gwā'	ne'	onēñ'o ⁿ	kho'	ne'	o'neñ'ia'."	8
It other just	I	It it will get	the	it corn	and	the	it bone."	
Da'.	no'ne ⁿ	wā'o'hēñ't	o'ne ⁿ	waādeciōññiā'noñ'.	No'ne ⁿ			9
So,	the time	it day became	now	he his preparations-made,	The now			
waādiēñno'k'dē ⁿ	o'ne ⁿ	waēñ'.	"O'ne ⁿ	nigē ⁿ	ē'ga'dēñdī'."			10
he his task finished	now	he it said:	"Now	that it is	I will depart."			
Da'.	o'ne ⁿ	na'e	waā'dēñ'dī'.	Ne'ho'	waā'io ⁿ	he'ōñwe'.		11
So,	now	verily	he departed.	I here	he arrived	the place where		
ienāñ'ge'	ne'	on'gwe'.	Ganio'	ne'ho'	waā'io ⁿ	ne'		12
they (under) dwell	the	man-being,	so soon as	there	he arrived	the		
ganōñdāk'ā'	o'ne ⁿ	ne'ho'	waādeciōññiā'noñ'.	Ne'	ne'			13
it village beside	now	there	he preparations made.	That	the			
ho'ēñ'nā'	waāde'ciōñ'nī'	ne'	ne'ogē ⁿ .	o'ne ⁿ	ne'	ne'wā'	ne'	14
his bow	he it made for himself	the	deer,	now	that	next in order	the	

^aSee footnote on page 141.

out of his arrow; he made these for himself. Now he said: "Whenever it be that ye two run through the village it will customarily be that one will be just on the point of overtaking the other." Next in order he himself made into an Ancient-bodied one. So now he went to the place where they [masc.], the man-beings, abode. So now, sometime after he had arrived there, then, verily, they gave him food, gave to the Ancient-bodied. During the time that he was eating they heard a wolf approach, barking. One would just think that it was pursuing something. So now they all went out of doors. They saw a wolf pursuing a deer which was approaching them, and saw that, moreover, it was about to seize it. So now all ran thither. So now he was alone, and the Ancient-bodied ate. As soon as they had all gone, he now thrust his body into the place where, severally, the

- | | | | | | | | | |
|----|--------------------------------|-----------------------------|----------------------------|---------------------------------|--------------------------|-----------------------------|-------------------------|------------------|
| 1 | ho'no ⁿ | ne' | ne'wā | thāioñ'nī | ne' | ne' | waāde'cioñ'nī | Oñe ⁿ |
| | his arrow | that | next in order | wolf | the | that | he it made for himself. | Now |
| 2 | ne'ho' | waēñ': | "Thō'hā' | gēñ's | ō ⁿ goñwā'āñt | no'nē ⁿ | ganoñda- | |
| | there | he it said: | "Nearly | custom-arily | one it will over-take | the time | it village | |
| 3 | goñ'shoñ | hē ⁿ snidāk'hē." | Ne' | ne' | ne'wā | ha'oñ'hwa ⁿ | | |
| | in along | thither ye two will run." | That | the | next in order | he himself | | |
| 4 | (ha'oñ'ho ⁿ) | ne' | hagē ⁿ 'tcī | waādadoñ'nī | Da' | ne'ho' | waā'io ⁿ | |
| | he himself | the | he ancient one | he himself made. | So, | there | he arrived | |
| 5 | he'oñwe | gano ⁿ 'sot | ne' | thēñmi'dio ⁿ | ne' | hēñmoñ'gwe | Da' | |
| | the place where | it lodge stood | the | there they (m.) severally abode | the | they (m.) (are) man-beings. | So, | |
| 6 | o'ne ⁿ | gaiñ'gwā | nā'ioñ'nishe't | ne'ho' | ho'io ⁿ | o'ne ⁿ | wai'it | |
| | now | somewhat | so long it lasted | there | he has arrived | now | of course | |
| 7 | waoñwakhwā'noñt | (waoñkhwā'noñt) | ne' | hagē ⁿ 'tcī | Ne' | | | |
| | they (m.) him food gave | they (m.) him food gave | the | he ancient one. | That | | | |
| 8 | nā'ioñ'nishe't | ne' | hodekhoñ'nī | o'ne ⁿ | hoñnoñthoñ'de | dāga- | | |
| | so long it lasted | the | he is eating | now | they (m.) it heard | thence | | |
| 9 | nī'ne' | ne' | thāioñ'nī | Āiēñ'-shoñ | ha'gwisde ⁿ | dāgās'he | Da' | |
| | it came barking | the | wolf. | One would just think | something | thence it it is pursuing. | So, | |
| 10 | o'ne ⁿ | gagwe'go ⁿ | waādiia'gē ⁿ t. | Waēñmoñtga't'ho' | ne' | thāioñ'nī | | |
| | now | it all | they (m.) went out. | They (m.) saw | the | wolf | | |
| 11 | dāgas'he' | ne' | ne'ogē ⁿ | o'ne ⁿ | dī'q | thō'hā' | agaie'nā ⁿ | Da' |
| | thence it it pursued | the | deer. | now | more-over | nearly | it it could seize. | So, |
| 12 | o'ne ⁿ | gagwe'go ⁿ | ne'ho' | o'thēñnēñ'ē ⁿ dat. | Da' | o'ne ⁿ | | |
| | now | it all | there | they (m.) ran. | So, | now | | |
| 13 | baōñ'ho ⁿ gēñ'-shoñ | | hodekhoñ'nī | ne' | hagē ⁿ 'tcī | Gaiñio' | | |
| | he (was) all alone | just | he is eating | the | he ancient one. | So soon as | | |
| 14 | wā'oñs'ā't | o'ne ⁿ | ne'ho' | waādiā'do'iaik | he'oñwe | gasde ⁿ 'sini | | |
| | they themselves exhausted | now | there | he his body cast | the place where | it corn string hangs | | |

strings of corn hung. Two strings of corn he took off, and now, moreover, he placed them on his shoulder and he went out at once. He was running far away when they noticed [what he had done], but, verily, they did not at all pursue him. Again he arrived at their lodge. So now he cast them down where his grandmother abode. "Here," he said: "Thou wilt do with this as seems good to thee. Thou mayest decide, perhaps, to plant some of it." When it was day, he said: "Well, I will go to kill a beaver." Now, moreover, he went to the place that his grandmother had pointed out, saying that such things would dwell there. So he arrived there, and then, also, he saw the place where the beavers had a lodge. Then he saw one standing there. He shot it there and killed it. So then he placed its body on his back by means of the forehead pack-strap and then, moreover, he departed for home. Some time afterward he arrived

ioñ'do ⁿ .	Deiosde ⁿ 'sägo ⁿ	wañioñdä'go ⁿ .	o'ne ⁿ .	dí'q	han ⁿ 'shä'go ⁿ .	1		
severally.	Two it corn-string in number	he them removed.	now	more- over	his-shoulder on			
wao'dä ⁿ .	o'ne ⁿ .	dí'q	waäiäge ⁿ 'dak.	We ⁿ 'ä ⁿ .	waädäk'he ⁿ o'ne ⁿ .	2		
he them hung.	now	more- over	he went out at once.	Far	he was running away			
waññeññi'na ⁿ dog.	thä ⁿ 'ä ⁿ .	na'e ⁿ .	kho ⁿ '	de'osthoñ ⁿ '	deñwa'eñ ⁿ .	3		
they m. of it.	became aware of it.	not it is	verily and	it is a little	they him pursued.			
Hoñsä ⁿ 'io ⁿ	he ⁿ '	thodino ⁿ 'sot ⁿ .	Da ⁿ '.	o'ne ⁿ .	ne ⁿ 'ho ⁿ '	wao'dí ⁿ .	4	
There he again arrived	where	there their lodge stands.	So,	now	there	he it cast		
he'öñwe ⁿ .	ie'dio ⁿ	ne ⁿ '	ho'sot ⁿ .	"Gwä ⁿ '."	wañ ⁿ '.	"ä ⁿ 'sëñino ⁿ 'don ⁿ "	5	
the place where	she was seated	the	his grand- mother.	"Here,"	he it said,	"thou thyself wilt please		
i's he ⁿ '	ne ⁿ 'sadio ⁿ 'ä't	neñ'göñ ⁿ .	Ë ⁿ 'së ⁿ '.	gí ⁿ 'shë ⁿ .	'gie ⁿ '	giëñtwa't ⁿ '."	6	
thou where	so then it wilt use	this it is.	Thou wilt decide.	it may be,	some	I it will plant."		
No ⁿ 'ne ⁿ .	wä'o'hëñ't	o'ne ⁿ .	wañ ⁿ '.	"Gwä ⁿ '.	Ë ⁿ 'giioshä ⁿ '	ne ⁿ '	7	
The now	it became day	now	he it said:	"Well,	I it will go to kill	the		
na ⁿ 'ga ⁿ 'niä'go ⁿ '."	O'ne ⁿ .	dí'q	ne ⁿ 'ho ⁿ '	hwä'e ⁿ .	he'öñwe ⁿ .	tgë ⁿ 'hoñde ⁿ '	8	
beaver."	Now	more- over	there	thither he went	the place where	there it river flows		
ne ⁿ '	gañwa ⁿ 'ñit ⁿ	ne ⁿ '	ho'sot ⁿ .	ne ⁿ '	ne ⁿ '	ga'wëñ ⁿ .	ne ⁿ '	9
the	she it pointed out	the	his grand- mother	that	the	she it has said	there	
ë ⁿ 'ganon ⁿ 'gek	ne ⁿ '	na ⁿ 'ot.	Da ⁿ '.	o'ne ⁿ .	ne ⁿ 'ho ⁿ '	waa'io ⁿ '.	o'ne ⁿ '-kho ⁿ '.	10
it will be abundant	that	such kind of thing.	So,	now	there	he arrived,	now -and	
wä ⁿ 'gö ⁿ '	he'öñwe ⁿ .	odino ⁿ 'sot ⁿ	ne ⁿ '	na ⁿ 'ga ⁿ 'niä'go ⁿ '.	O'ne ⁿ .			11
he it saw	the place where	they, z., have their lodge	the	beaver.	Now			
wä ⁿ 'gö ⁿ '	ne ⁿ 'ho ⁿ '	gä'ät.	O'ne ⁿ .	ne ⁿ 'ho ⁿ '	waa'ñak.	kho ⁿ '	ne ⁿ '	12
he it saw	there	it stood.	Now	there	he it shot,	and	the	
wä ⁿ 'nio ⁿ '.	Da ⁿ '.	o'ne ⁿ .	waädia'tgë ⁿ 'dat.	kho ⁿ '	ne ⁿ '	o'ne ⁿ .	dí'q	13
he it killed.	So,	now	he placed its body on his back by forehead band	and	the	now	more- over	
sä ⁿ 'dëñdì ⁿ .	Gaiñ'gwä ⁿ .	na'ioñ'nishe't	o'ne ⁿ .	ne ⁿ 'ho ⁿ '	sä ⁿ 'io ⁿ '			14
again he departed.	Somewhat	so long it lasted	now	there	again he arrived			

at the place where their lodge stood. Thus, also, again did he do; there where his grandmother was sitting he cast it. "Here," he said. "So be it," she, the Ancient-bodied, said.

So now out of doors they two skinned it. They two held its body in many places. So when they two were nearly through their task there was a pool of blood on the green hide. So then she, the Ancient-bodied, took up a handful of the blood and cast it on the loins of her grandson. "Ha'ha'", she, the Ancient-bodied, said, "now, verily, my grandson, thou becomest catamenial." "Fie upon it," said the youth, "it is not for us males to be so affected as a habit; but ye, ye females, shall be affected thus habitually every month." Now, again he took up a handful of clotted blood and cast it between the thighs of his grandmother, and now, he said: "Thou, of course, verily, hast

- | | | | | | | | |
|----|---|---|---|---------------------------------------|--|---|--|
| 1 | he'oñwe ^e
the place
where | thodino ⁿ sot'
there their lodge
stands. | Ne'ho ^e
There | kho' ^e
and | a'e ^e
once
more | nañ ⁿ 'je ^e
so he it
did; | ne'ho ^e
there |
| 2 | he'oñwe ^e
the place
where | ieniu'ciot
she is sitting | ne'
the | ho'sot'
his grand-
mother | ne'ho ^e
there | wao'di'.
he it threw. | "Gwā' ^e ,"
"Here," |
| 3 | wañ ⁿ '
he it said. | "Niawē ⁿ hā' ^e ,"
"I am thankful." | wa'a'gē ⁿ
she it said | ne'
the | Eñ ⁿ dage ⁿ 'teĩ'.
She Ancient-bodied
One. | | |
| 4 | Da'.
So, | o'nē ⁿ
now | as'de ^e
out of
doors | ne'ho ^e
there | waniñ ⁿ 'se'.
they (m.) it skin-
ned. | Denienawā'kho ⁿ '
They two one the
the other aided | |
| 5 | ne'
the | gañ ⁿ 'da'ge.
its body on. | Da'.
So, | ne'
that | no'nē ⁿ
the now | tho'hā'
nearly | añ ⁿ iadiñño'kdē ⁿ
they (m.) two it task
will complete |
| 6 | ga'hne'gā'
it liquid | ne'
the | gā'cio'sā'ge'
it green hide on | ne'
the | otgwē ⁿ 'sā'.
it blood. | Da'.
So, | o'nē ⁿ
now |
| 7 | Eñ ⁿ dage ⁿ 'teĩ'.
She Ancient-bodied
One | o'dio ⁿ 'teagāk'
she handful
took up | ne'
the | otgwē ⁿ 'sā'.
it blood. | kho'
and | ne'
the | ne'ho ^e
there |
| 8 | wāago'di'
she it threw | ne'
the | hoñ'sā'ge'
his loins on | ne'
the | hoñwan'dē'.
her grandson. | | "Ha'ha'."
"Alas," |
| 9 | wā'a'gē ⁿ
she it said | ne'
the | legē ⁿ 'teĩ'.
She Ancient
One: | "O'nē ⁿ
Now, | wai'ĩ'.
of
course | wā'sa'diawēñt.
thou hast the menses
(=dost abstain) | |
| 10 | gwā'de'.
my grand-
son." | "Teisnēñ' ^e ."
"Fie upon it," | wañ ⁿ '
he it said | ne'
the | haksā'dase'ā'.
he youth. | "Thē ⁿ 'āñ ⁿ ."
"Not it is | |
| 11 | ni'ā'
we person-
ally | ne'
the | agwadji'nā'
we males | ne'ho ^e
thus | nāiawēñ'seg;
so it will be hap-
pening; | i's
ye | dē ⁿ 'gwao'ne'
though
the |
| 12 | sweo ⁿ 'shoñ'oñ ⁿ
ye females | ne'ho ^e
thus | nāiawēñ'seg
so it will be hap-
pening | ne'
the | swēñni'da'-'shoñ ⁿ '
each month
just." | | |
| 13 | O'nē ⁿ
Now | oñsañ'teagāk'
again he it hand-
ful took up. | ne'
the | o'tgwā'
it clotted
blood | o'nē ⁿ
now | dĩ'q
more-
over | ne'ho ^e
there |
| 14 | ne'
the | deieo'gēñ ^e
between her
thighs | ne'
the | ho'sot',
his grand-
mother, | o'nē ⁿ
now | dĩ'q
more-
over | na'e ^e
verily |
| | | | | | | wañ ⁿ :
he it said: | "Thou |

now become catamenial." So now, she, the Ancient-bodied, began to weep, and she said: "Moreover, customarily, for how long a period will it be thus as an habitual thing?" Then the youth said: "[As many days] as there are spots on the fawn. So long, verily, shall be the time that it will continue to be thus." Now again she began to weep, the Ancient-bodied. So now she said: "It is not possible for me to consent that it shall be thus." "How many, moreover, then, shall they be?" he said. "I would accept the number of stripes on the back of a chipmunk," she said. "So be it," said the youth. So then he said: "Customarily, four days shall a woman-being remain out of doors. Then, customarily, as soon as she has washed all her garments, she shall reenter the place where they, her ohwachira^a, abide."

wai' ^{of course}	na'e' ^{verily}	o'ne ⁿ ^{now}	o'sa' ^{thou} diawēnt' ^{hast thy menses,"}	Da', ^{So,}	o'ne ⁿ ^{now}	o'dio'n'sē't'ho' ^{she wept}	1	
ne' ^{the}	lege ⁿ 'tci' ^{She Ancient- bodied One,}	o'ne ⁿ ^{now}	dī'q ^{more- over}	wā'a'gē'n' ^{she it said:}	''Gai'n' ^{Where}	dī'q ^{more- over} gē'n's ^{cus- tomarily}	2	
he' ^{where}	ne'ioñ'ni-se't ^{so long it will last}	ne' ^{the}	ne' ^{tho'}	ne'io'dē'n'ōng' ^{so it will continue to be''}	O'ne ⁿ ^{Now}	ne' ^{the}	3	
haks'a'dase'ā' ^{he youth}	waē'n' ^{he it said:}	''Ne' ^{That}	ne' ^{the}	he' ^{where}	nī'ōñ' ^{so many it is}	ne' ^{the} niio'dia'gwa' ^{so many it spots has}	4	
ne' ^{the}	dīs-da'thiē'n'ā' ^{spotted fawn,}	Xe' ^{There}	ho' ^{verily}	na'e' ^{so long it will last}	ne'ioñ'ni-se't ^{thus}	ne' ^{cus- tomarily}	5	
ne'io'dē'n'ōng' ^{so it will continue to be,"}	O'ne ⁿ ^{Now}	a'e' ^{once more}	o'dio'n'sē't'ho' ^{she wept}	ne' ^{the}	lege ⁿ 'tci' ^{She Ancient- bodied One,}	Da', ^{So,}	6	
ne' ^{that}	ne' ^{the}	wā'a'gē'n' ^{she it said:}	''Da'a'o' ^{It is not pos- sible}	ne' ^{the}	agi'wani'āt ^{I it will assent to}	ne' ^{the}	7	
na'iwē'n' ^{so it should come to pass."}	''Do', ^{How,}	dī'q ^{more- over}	noñ' ^{perhaps"}	waē'n' ^{he it said,}	''Ne' ^{That}	dī'q ^{more- over} noñ' ^{per- haps}	8	
age'go' ^{I it would accept}	ne' ^{the}	djo'ho'gwais ^{chipmunk}	he' ^{where}	nī'ioñ' ^{so many it is}	ne' ^{the}	oiaño' ^{it is lined}	9	
ga'swē'no' ^{its back on,"}	ge' ^{she it said,}	wa'a'gē'n' ^{"So be it,"}	waē'n' ^{he it said}	ne' ^{the}	haks'a'dase'ā' ^{he youth,}		10	
Da', ^{So,}	ne' ^{that}	waē'n' ^{he it said:}	''Ge'i' ^{Four}	gē'n's ^{cus- tomarily}	ne'io'dā' ^{so many it will be days}	as'de' ^{out of doors}	gē'n's ^{cus- tomarily} ne' ^{there}	11
ē'ie'dioñ'dāk. ^{one will continue to be,}	O'ne ⁿ ^{Now}	gañi' ^{so soon as}	gē'n's ^{cus- tomarily}	gagwē'go'n' ^{it all}	ē'ieno'n'āe' ^{one will wash them}	hoñ' ^{plurally}	12	
ne' ^{the}	go'cioñniās'ha' ^{the one's raiment}	o'ne ⁿ ^{now}	gē'n's ^{cus- tomarily}	ne'io'die'io' ^{thence one will come indoors}	he' ^{the place where}	oñwe'	13	
hēñni'dio' ^{they m., are gladly}	ne' ^{the}	ago'wate'ia' ^{her ohwachira,"}						

a see first note on page 255.

So some time afterward she, the Ancient-bodied, said repeatedly: "And there shall be mountains, seemingly, over the surface of the earth here present." And now, verily, it did thus come to pass. "And, too, there shall be rivers on the surface of the earth," again she said. Now, of course, truly it did thus come to pass.

Now the youth said: "Now I think that thou and I should return home; that thou and I should go to that place which my mother has made ready for us; that there thou and I should remain forever." "So be it," she, the Ancient-bodied, said.

So then it was true that his grandmother and he departed. So then, verily, they two went up on high. So this is the end of the legend.

- | | | | | | | | |
|----|-----------------------------------|---------------------------------|------------------------------|---|---------------------------|-----------------------|--------------------------------------|
| | Da', | o'nē ⁿ | gaiñ'gwā ⁿ | nā'ioñ'nishe't | o'nē ⁿ | ne' | Eiā'dagē ⁿ 'tēi' |
| 1 | So, | now | somewhat | so long it lasted | now | the | She Ancient-bodied One |
| | ioñ'do ⁿ ; | "Ē ⁿ ionoñdade'nioñg | | gwā' | kho' | he' | ioēñdjadā'die'." |
| 2 | she kept saying: | "There will be mountains | | seem-
ingly | and | where | it earth is present." |
| | O'nē ⁿ | do'gē ⁿ s | ne''ho' | na ⁿ 'a'wē ⁿ . | "Ne''-kho' | ne' | ē ⁿ gē ⁿ 'hoñ- |
| 3 | Now | it is a fact | thus | so it came to
pass. | "That | and | the it river will be |
| | de'nioñg | he' | ioēñdjā'ge'." | wā'a'gē ⁿ '-kho' | a'e'. | O'nē ⁿ | wai'i' |
| 4 | present
plurally | where | it earth is present." | she it said | and | another
time. | Now
of
course |
| | ne''ho' | do'gē ⁿ s | ne''ho' | na ⁿ 'a'wē ⁿ . | | | |
| 5 | thus | it is a fact | " thus | so it came to
pass. | | | |
| | O'nē ⁿ | ne' | haksa'dase''ā' | waēū'. | "O'nē ⁿ | ēñ' | ne' |
| 6 | Now | the | he youth | he it said: | "Now | I sup-
pose | the we |
| | aesediā'dēñ'dī'. | Ne''ho' | hae'ne' | he'oñwe' | diagode'sa'o ⁿ | ne' | |
| 7 | thou and I should
return home. | There | thou and I
should go | the place
where | there she is ready | the | |
| | no''iē ⁿ . | Ne''ho' | dae'ni'dioñdāk | āio'i'wadādie'." | "Nio'." | | |
| 8 | my
mother. | There | thou and I should be | it should be a con-
tinuing matter." | "So be it." | | |
| | wā'a'gē ⁿ | ne' | Eiā'dagē ⁿ 'tēi'. | | | | |
| 9 | she it said | the | She Ancient-bodied
One. | | | | |
| | Da', | o'nē ⁿ | do'gē ⁿ s | wāñā''dēñ'dī' | ne' | ho'sot'. | Da', |
| 10 | So, | now | it is a fact | they two
departed | the | his grand-
mother. | So, |
| | ma'o' | he'tgē ⁿ ' | wā''nē'. | | | | |
| 11 | verily | up high | they two
went. | | | | |
| | Da', | ne''ho' | nigagū'is. | | | | |
| 12 | [So, | there | so it legend
is long.] | | | | |

A MOHAWK VERSION

In the regions above there dwelt man-beings who knew not what it is to see one weep, nor what it is for one to die; sorrow and death were thus unknown to them. And the lodges belonging to them, to each of the ohwachiras^a [families], were large, and very long, because each ohwachira usually abode in a single lodge.

And so it was that within the circumference of the village there was one lodge which claimed two persons, a male man-being and a female man-being. Moreover, these two man-beings were related to each other as brother and sister; and they two were dehminō'taton^b [down-fended].

Ratinak'ere'	ne'	ē'nekō ⁿ	ne'ne'	ia'	de'hatiiēntō'ri'	ne'ne'	1
They (m.) dwell	the	place above	(the that) who	not	they (m.) it know	the that	
āio ⁿ *shēnt'ho'	no'k'	o'ni'	ne'	āāi'heie'	Ne'	o'ni'	dji'
one should weep, lament	and	also	the	one should die.	The	also	the where
rotino ⁿ *so'to ⁿ	ne'	ska'hwādjirat'sho ⁿ ,		kano ⁿ *sowa'ne ⁿ ,	neñ'		3
their (m.) lodge stand one by one	the	one it ohwachira each (is)		it lodge large (is)		now	
tā'hno ⁿ *	ē ⁿ /s	kano ⁿ *se's	ne'	dji'	rati'tero ⁿ ,	a'se'kē ⁿ *	4
besides	ens. tomarily	it lodge long (is)	the	where	they (m.) abide,	because	
ie'hwādjirowa'ne ⁿ s		akwe'ko ⁿ	ē ⁿ /s	skano ⁿ *sā'ne'	ie'tero ⁿ ,		5
one's ohwachira large (are) plurally		(it all) whole, ens. tomarily		one it lodge in	they (indef.) abide,		
Ne'	kā'ti'	ne'	dji'	nikanā'tā'	skano ⁿ *sā'	iakoñkwe'tāie ⁿ ,	6
The	so then	the	where	so it village large (is)	one it lodge (is)	they indef. person(s)	
roñ'kwe'	no'k'	iakoñ'kwe',	neñ'	tā'hno ⁿ *	iatē ⁿ no'sā ⁿ *hā'	neñ'	7
he man-being (is)	and	she a man-being,	now	besides	they two brother and sister are	now	
tā'hno ⁿ *		te'hminō'tāto ⁿ ,					
besides		they (m.) two down-fended are,					

^aAn ohwachira in its broadest and original sense denotes the male and female offspring of a woman and their descendants in the female line only. In its modern and narrowed meaning it is equivalent to family; that is, a fireside group, usually composed of a parent or parents and offspring.

^bThe epithet (in the dual form) dehminō'taton is descriptive of the requirement of an ancient custom now almost, if not wholly, obsolete among the Iroquois. It consisted in the seclusion of a child from the age of birth to puberty from all persons except its chosen guardian. The occasion of this seclusion was some omen or prodigy accompanying the birth of the child, which indicated that the child was uncanny, possessing powerful oreuda, or magic power. It seems that children born with a caul were thus secluded, and the presence of the caul itself may have given rise to the custom. Persons thus secluded were usually covered with corn husks in some nook whence they came forth only at night in the care of their guardian. Moreover, the down of the spikes of the cat-tail was carefully sprinkled about the place of seclusion, the disarrangement of which would indicate an intrusive visit. Hence the epithet "down-fended," which is the signification of the Amerindic epithet.

In the morning, after eating their first meal, it was customary for the people to go forth to their several duties.

All the lodges belonging to the inhabitants of this place faced the rising and extended toward the setting sun. Now then, as to the place where these two down-fended persons abode, on the south side of the lodge there was an added room wherein dwelt the woman-being; but the man-being lived in an added room on the north side of the lodge.

Then in the morning, when all had gone forth, the woman-being habitually availed herself of this opportunity to pass through her doorway, then to cross the large room, and, on the opposite side of it, to enter the place wherein abode the man-being. There habitually she dressed his hair, and when she had finished doing this, it was her

- 1 Ne' ka'ti' ē'n's ne' nēn' orhoⁿ'ge'ne' wā'hatikhwēn'tā'ne'
The so then custom- the now it morning in they (m.) (ceased from food)
arily had eaten
- 2 e'tho'ne' nēn' ē'n's wā'ciakēn'seron'.
at that time now custom- they (indef.) went out
arily of doors individually.
- 3 Ne' kēⁿ'i'kēⁿ ratinak'ere' ne' dji' rotinoⁿ'so'toⁿ akwe'koⁿ
The this is it they (m.) dwell the where their (m.) lodge
stand one by one it all
(is)
- 4 dji' tkara'kw'i'nekēⁿs no'k' ne' dji' iā'tewatchot'ho's
where there it sun rises and the where there it sets
(immerses itself)
- nitiotenoⁿ'sāiera'tā'nioⁿ.
5 thus there they (z.) self lodge
severally faced.
- 6 Ne' ka'ti' kēⁿ'i'kēⁿ te'bnino'tātoⁿ ne' dji' noñ'we'
The so then this it is they two down- the where the place
fended are
- 7 te'hni'teroⁿ. leionoⁿ'soñte' ēⁿ'tiēⁿ'ke' nā'kanoⁿ'sāti' e' noñ'we'
they two (m.) There it lodge at the south such it lodge there the place
abode, possesses (midday at) side of (is)
- 8 niie'teroⁿ ne' iakon'kwe'. no'k' ne' roñ'kwe' othore'ke'
there she the she man- and the he man- at the north
abode being (is), being (is) (it cold at)
- 9 noñka'ti' ne' dji' ieionoⁿ'soñte' e' ne' noñka'ti' rēñ'teroⁿ
side of it the where there it lodge there the the side of it he abode
possesses
- 10 ne' roñ'kwe'.
the he man-
being (is).
- 11 Ne' ka'ti' ē'n's ne' nēn' akwe'koⁿ wā'ciakēn'seroⁿ ne'
The so then custom- the now (it all) they (indef.) went out the
arily of doors severally
- 12 orhoⁿ'ge'ne' e'tho'ne' ē'n's ne' iakon'kwe' ne' nēn'
it morning in at that custom- the she man- the now
time arily being (is)
- 13 toñtakanho'hī'ā'ke'. kanoⁿ'sowanēñ'ne' e' noñka'ti' ē'n's
thence she crossed the it lodge (room) large into there the side of it custom-
threshold, arily
- 14 iā'hoñta'weñte' dji' noñ'we' thēñ'teroⁿ ne' roñ'kwe' E'
thither she it entered where the place there he the he man- There
abides being (is).
- 15 iā'hokerothi'ie' ne' dji' nio're' ē'n's wā'kā'sā. e'tho'ne' nēn'
thither she his the where so it is far custom- she it finished, at that time now
hair handled (is time) arily

custom to come forth and cross over to the other side of the lodge where was her own abiding place. So then, in this manner it was that she daily devoted her attention to him, dressing and arranging his hair.

Then, after a time, it came to pass that she to whom this female person belonged perceived that, indeed, it would seem that she was in delicate health; that one would indeed think that she was about to give birth to a child. So then, after a time, they questioned her, saying: "To whom of the man-beings living within the borders of the village art thou about to have a child?" But she, the girl child, did not answer a single word. Thus, then, it was at other times; they questioned her repeatedly, but she said nothing in answer to their queries.

At last the day of her confinement came, and she gave birth to a child, and the child was a girl; but she persisted in refusing to tell who was its father.

tē ⁿ tkāā'kē ⁿ ne'	tā'hmo ^{n'}	o'	iē ⁿ sewata'weā'te'	dji'	noūka'ti'	ne'	1
thence she (z.) will come forth	besides	there	thither she it will reenter	where	the side of it	the	
a'ōū'hā' ttiō'nākte'.	E'	ka'ti'	nī'io't	ne'	nīā'tewe'ni'sera'ke'		2
it (she) her- self	there her own mat (room) is,	Thus,	so then so it stands	the	each it day in number is		
ne' te'ho'snie'	ne'	rokerothī'ā's.					3
the	she him attends to	the	she his hair handles,				
No'k' hā'kare'	ka'ti'	nēn'	ne'	akaōñkwe'tā'	wā'ōūt'toke'	ne'	4
And	after a while	so then	now the	her (indef.) parent (is)	she indef. the noticed it	the	
īā'	ne'-'kē ⁿ .	ā'niō'	skēū'no ⁿ	te'īako'n'ho'	ne'	akoīēn'ā.	5
not	that is it	indeed	well in health	not she lives	the	her offspring,	
Āiēn're'	ē ⁿ īakoksa'tāiēn'tā'ne'.	No'k'	hā'kare'	ka'ti'	nēn'		6
One would think	she a child will have,	And	after a while	so then (therefore)	now		
wā'koñwari'hwanoñ'to ⁿ se'	o ⁿ 'kā'	ne'	dji'	nīkana'tā'	ne'		7
she her questioned	who (it is)	the	where	so it village (is) in size	the		
ratinak'ere'	ne'	ratiteroñ'to ⁿ	ne'	rotiksa'tāiēnta'sere'.	No'k'		8
they m. dwell;	the	they (m.) abide severally	the	they (m.) are about to have child,	But		
īā'	skawēū'nā'	thāōñtāiōñtā'ti'	ne'	eksa'a'.	E'	ka'ti'	9
not	one it word (is)	she it answered back	the	she child,	Thus	so then so it stood	
oā'	skoñwari'hwanoñtoñ'nī'.	lā'	othe'no ⁿ	thakēū'ro ⁿ .			10
it (is other	she her questions repeatedly,	Not	anything	she z. it would say,			
No'k' hā'kare'	nēn'	īā'akote'niseri'he'se'	nēn'	wā'akoksa'.			11
But	after a time	now	her day arrived for her	now	she became		
tāiēn'tā'ne'.	tā'hmo ^{n'}	īakoñkwe'	ne'	eksa'a' (eksa') ^a .	O'k' o'ne ⁿ		12
possessed of a child,	and	she a man- being (is)	the	she a child,	Only	now (it is)	
dji'	nī'io't	īā'	thāiōñthro'rī'	o ⁿ 'kā'	ro'nī'hā'.		13
where	so it stood	not	she it would tell	who (it is)	he it is father to her,		

^a This is a contracted form of the preceding word and is very much used.

But in the time preceding the birth of the girl child this selfsame man-being at times heard his kinsfolk in conversation say that his sister was about to give birth to a child. Now the man-being spent his time in meditating on this event, and after awhile he began to be ill. And, moreover, when the moment of his death had arrived, his mother sat beside his bed, gazing at him in his illness. She knew not what it was; moreover, never before had she seen anyone ill, because, in truth, no one had ever died in the place where these man-beings lived. So then, when his breathing had nearly ended, he then told his mother, saying to her: "Now, very soon shall I die." To that, also, his mother replied, saying: "What thing is that, the thing that thou sayest? What is about to happen?" When he answered, he said: "My breathing will cease; besides that, my flesh will become cold,

- 1 No'k' o'hēn'toⁿ ne' dji' nio're' ne' nēn' shā'ēnnak'erateⁿ
But before, in the where so it is distant now when she is born
- 2 ne' eksa'a' kē*"*i'kē*"* roñ'kwe' rothoñ'te' ē*"*s ne' raonkwē'tāⁿ
the she this it is he man-being (is) he heard it custom- the his people (relatives)
- 3 ne' iakothro'rī' ne' dji' iakoksā'taiēntā'sere' ne' iatē*"*no'sē*"*hā'.
the they (indef.) are the where she child is about to have the they two brother and sister are.
- 4 Nēn' ne' rēno*"*toñ'nio*"*. Hā'kare' nēn' toñtā'sawē*"* uēn'
Now that it (is) he was thinking about it. After a time now thence it began now
- 5 wā'hono*"*hwāk'tē*"*. Ne' o'nī' ne' ciā'ka'hewe' ne' ē*"*re*"*he'ie'
it caused him to be ill. The also the there it brought it (it was time for it) the will he die
- 6 ne' ro'nistē*"*hā' raonak'tāktā' e' iē'toro*"*, teiekān'ere' ne'
the his mother his mat beside there she abode, she it looked at the
- 7 dji' rono*"*hwāk'tān'. Iā' teieiēntē'rī' iā' o'nī' noñwēn'to*"*
where it causes him to be ill. Not she knows it; not also ever
- 8 teiakotkā'tho*"* ne' āiakono*"*hwāk'tē*"*, a'se'kē*"* iā' se'
she has looked at it the it would cause one to be ill, because not as a matter of fact
- 9 noñwēn'to*"* o*"*kā' teiakawē*"*he'io*"* ne' dji' ratināk'ere'. Ne'
ever someone one has died the where they (m.) dwell. The
- 10 ka'tī' ne' nēn' o*"*hwā'djok iā'tē*"*batoñri'seratkoñ'tē*"* nēn'
so then the now very soon thither his breath will remain away now
- 11 wā'shakawē*"*hā'se' ne' ro'nistē*"*hā', wā'hēn'ro*"*: "Nēn'
he her addressed the his mother, he it said: "Now
- 12 o*"*hwā'djok ē*"*ki'heia*"*. Ne' o'nī' ne' ro'nistē*"*hā' wā'i'ro*"*:
very soon I shall die." The also the his mother she it said:
- 13 "O' ne' nā'ho'tē*"* ne' dji' nā'ho'tē*"* sā'to*"*? O' ne'
"What the kind of thing (is it) the where kind of thing thou it art saying? What that (is it)
- 14 nē*"*iā'wēnne'?" Ne' o'nī' ne' toñtā'nata'tī' wā'hēn'ro*"*:
so it will take place?" The also the thence he replied he it said:
- 15 "Ē*"*wā'tkā'we' ne' dji' katoñrie'se', tā'hno*"* ē*"*kawis'to'te'
"It will cease, will leave it the where I breathe, am breathing besides it will make it cold

and then, also, the joints of my bones will become stiff. And when I cease breathing thou must close my eyes, using thy hands. At that time thou wilt weep, even as it itself will move thee [that is, thou wilt instinctively weep]. Besides that, the others, severally, who are in the lodge and who have their eyes fixed on me when I die, all these, I say, will be affected in the same manner. Ye will weep and your minds will be grieved." Notwithstanding this explanation, his mother did not understand anything he had said to her. And now, besides this, he told her still something more. He said: "When I am dead ye will make a burial-case. Ye will use your best skill, and ye will dress and adorn my body. Then ye will place my body in the burial-case, and then ye will close it up, and in the added room toward the rising sun, on the inside of the lodge, ye will prepare well a place for it and place it up high."

ne'	kieroñ'ke.	nēñ'	tā'hno ^{o'}	ẽ ^o io'hbir'ha'ne'	ne'	dji'	1	
the	my flesh on,	now	besides	it will become hard	the	where		
tewāk'sthoñteron'ni ^o .	Ne'	o'ni'	ne'	nēñ'	ẽ ^o wā'tkā'we'	ne'	2	
I am jointed severally, have	The	also	the	(now)	it will cease,	the		
joints.				when	will leave it			
dji'	katoñ'rie'se'	tẽ'skeroñ'weke'	se'snoñ'ke'	ẽ ^o 'sats'te'	E'tho'ne'		3	
where	I breathe,	must thou close my	thy hand with	thou must	At that			
		eyes		use it,	time			
nēñ'	tẽ ^o sā'shẽ ^o 'tho'	o'k'	thẽ ^o tewẽñno ^{o'} 'to ^o .	No'k'	ho'ni'	ne'	4	
now	must thou weep	just	it will come of its own	And	also	the		
			accord.					
otiā'ke'sho ^o	ne'	kano ^{o'} 'sāko ^o	ẽ ^o ie'teroñ'take'	ne'	tẽ ^o iekan'erake'		5	
others each of	the	it house in	will they abide	the	they it will look at			
ne'	nēñ'	ẽ ^o ki'heie'.	akwe'ko ^o	shā'tẽ ^o lāwẽñ'ne'	tẽ ^o sewā'shẽñ't'ho'		6	
the	(now)	will I die,	it all	likewise it will happen	must (will) ye weep			
	when			too				
tā'hno ^{o'}	ẽ ^o sewā'niko ^o 'rā'ksẽ ^o .	No'k'	iā'	ki'	othe'no ^o		7	
besides	will your minds be grieved."	And	not	I think	anything			
ne'	ro'nistẽ ^o 'hā'	thiẽiako'niko ^o 'rāiẽñtā' ^o	ne'	dji'			8	
the	his mother	thither it she understood	the	where				
nā'ho'tẽ ^o	wā'hẽñ'ro ^o .	Nēñ'	tā'hno ^{o'}	sẽ ^o 'hā'	i'si'	noñ'we'	dji'	9
kind of thing	he it said,	Now	besides	somewhat	yon-	the place	where	
(it is)				farther	der			
nā'ho'tẽ ^o	wā'shako'hro'ri'.	Wā'hẽñ'ro ^o ;	ne'	nēñ'			10	
the kind of	he it told her.	He it said;	"The	now				
thing								
ẽ ^o waki'he'io ^o	ẽ ^o sewaroñto'tseroñ'ni'.	ne'	ẽ ^o tisewateweĩẽñ'to ^o				11	
it will have caused	will (must) ye make a case,	the	will ye it do with care					
me to die								
ne'	ẽ ^o 'skwāiā'tā'seroñ'ni'.	e'tho'ne'	nēñ'	oroñto'tsera'ko ^o			12	
the	will ye my body finely array,	at that	now	it ease in				
		time						
ẽ ^o 'skwāiā'ti'tā',	no'k'	ho'ni'	e'tho'ne'	ẽ ^o tisewanon'teke'.	tā'hno ^{o'}		13	
ye my body will	and	also	at that	will ye it cover,	besides			
place in (it).			time					
ne'	dji'	tkarā'kwĩ'nekẽ ^o s	noñkā'ti'	ne'	dji'	ieiono ^{o'} 'soñto'.	14	
the	where	thence it sun comes	side of it	the	where	there it possesses a		
		out / east				room / lodge		
kano ^o 'sāko ^{o'}	noñkā'ti'	ẽ ^o sewakwata'ko'	ẽ ^o 'neke ^o	ẽ ^o sewā'rẽ ^o .			15	
it room in	the side of it	will ye it prepare well	high up	will ye it place."				

So then, verily, when he had actually ceased breathing, his mother closed his eyes, using her hands to do this. Just as soon as this was accomplished, she wept; and also those others, including all those who were onlookers, were affected in just the same manner: they all wept, notwithstanding that never before this time had they known anyone to die or to weep.

Now then, indeed, they made him a burial-case; then there, high up in the added room in the lodge, they prepared a place with care, and thereon they put the burial-case.

And the girl child lived in the very best of health, and, besides that, she grew in size very rapidly. Moreover, she had now reached that size and age when she could run hither and thither, playing about habitually. Besides this she could now talk.

-
- 1 To'kēⁿsko' ka'ti' ne' nēn' dji' iā'thatoñri'serātkoñ'tēⁿ ne'
In truth so then the now where thither his breathing did the
depart
- 2 ro'nistēⁿ'hā' wā'thoñwaroñ'weke' iesnoⁿ'ke' wā'oñts'te'. Ne'
his mother she his eyes closed her hands on she it used. The
- 3 kā'ti' he' karā'tie' wā'tioⁿ-shēñt'ho' no'k' ho'nī' ne' otiā'ke'shoⁿ
so then there it it accom- she wept and also the others each of
panied
- 4 ne' dji' nī'koⁿ ne' teiekān'ere' o'k' shā'tia'wēñe': akwe'koⁿ
the where so it is in the they it looked at just equally it happened: it all
number
- 5 wā'tioⁿ-shēñt'ho': ne'ne' iā' ne' noñwēñ'to' te'hatiñēñte'ri ne'
they wept; the that not ever they (m.) it know the
- 6 o'hēñ'toⁿ dji' nīio're' ne' e'tho'ne' ne' oⁿ'kā' o'k' āiāi'heie'
before where so it is dis- the at that the someone only one should
tant time die
- 7 ne' tēⁿ's ne'ne' āioⁿ-shēñt'ho'.
the or the that one should weep.
- 8 Nēn' ka'ti' to'kēⁿsko' wā'hoñwaroñto'tseroñ'nioⁿ, nēn' o'nī'
Now so then in truth they (m.) case made for him, now also
- 9 tāioñteweieñ'toⁿ ne' dji' wā'hoñwāiā'tā'seroñ'nī'. E'tho'ne' nēn'
they (indef.) it did the where they (m.) his body finely arrayed. At that now
with care time
- 10 oroñto'tsera'koⁿ wā'hoñwāiā'ti'tā'. E'tho'ne' nēn' ne' dji'
it burial case in they his body placed. At that now the where
time
- 11 ieiotoⁿ'soñte' kanoⁿ'sākoⁿ noñka'ti' ē'nekēⁿ wā'hati'v'rēⁿ.
there it has a room it house in side of it high up they it placed.
- 12 No'k' ne' eksa'ā' akwā'v' o'k' skōñ'noⁿ, nēn' tā'hnoⁿ'
But the she a child very only well, now besides
- 13 io'sno're' ne' dji' iakote'hiā'roñ'tie'. No'k' ne' nēn' e'
it is rapid the where she is increasing in size. But the now there
- 14 citiako'ieⁿ ne' nēn' e'rok teietāk'he's, iakotkā'ri'tseroñnī'hā'tie'se',
thence she the now every- she runs about she goes about making amusements
arrived where repeatedly, for herself,
- 15 nēn' o'nī' ioñtā'ti'.
now also she talks.

Suddenly those in the lodge were greatly surprised that the child began to weep. For never before had it so happened to those who had children that these would be in the habit of weeping. So then her mother petted her, endeavoring to divert her mind, doing many things for this purpose; nevertheless she failed to quiet her. Other persons tried to soothe her by petting her, but none of their efforts succeeded in quieting her. After a while the mother of the child said: "Ye might try to quiet her by showing her that burial-case that lies up high, yonder, wherein the body of the dead man-being lies." So then they took the child up there and uncovered the burial-case. Now of course she looked upon the dead man-being, and she immediately ceased from weeping. After a long time they brought her down therefrom, for she no longer lamented. And, besides this, her mind was again at ease.

Wā'ontie're ⁿ	o'k	ne'	kano ⁿ 'sako ⁿ	ie'tero ⁿ	(ieteroñ'to ⁿ)	1			
They were sur- prised	just	the	it house in	one abides	they abide one by one				
nēñ'	wā'tio ⁿ 'shēñ't'ho'	ne'	eksa'ä'.	Ne'ne'	lä' noñwēñ'to ⁿ	2			
now	she wept	the	she a child. is	The that	not the ever	thus			
thoñtāio'to ⁿ 'hā'tie'	ne'	iakoksa'tāiēñ'to ⁿ	ne'	tāio ⁿ 'shēñtho'se'ke'.		3			
hither so it has coming	the	they have children individually	the	they should cry as a habit.					
Nēñ'	ka'ti'	ne'	o'ni'stē ⁿ 'hā'	wā'tiakorho'toñ'ni ⁿ	wā'tiako'niko ⁿ	4			
Now	so then	the	its (z.) mother	she her comforted,	she her mind				
rawēñ'rie'.	O'lä'	o'k	nā'tetioie'rē ⁿ	ne'	āiako'niko ⁿ 'rawēñ'rie'.	5			
diverted.	Other (it is)	just,	repeatedly so she it did do	the	might she her mind diverted.				
lä'	ki''	thaoñ'to ⁿ	ne'	tāioñto'tate'.	O'nē ⁿ	o'lä'	o'k	6	
Not	it seems	it sufficed	the	she it would cease from.	Now	other (it is)	just		
teioñtatarho'toñ'nī'.	lä'	ki''	tewa'to ⁿ 's	tāioñto'tate'.	No'k			7	
again one her comforts,	not	it seems	it suffices	she it would cease from.	And				
hā'kare'	nēñ'	ne'	akokstēñ'ä'	wā'iro ⁿ :	.. Aieteiäte'niēñ'tē ⁿ .			8	
after a time	now	the	she elder one	she it said:	.. Ye her should try there,				
iāietehinā'toñ'hā'se'	ne'	i'si'	ē'nekē ⁿ	tkaronto'tse-ä'here'	ne'			9	
thither ye it should show to her	the	(far) yonder	high up	there it burial-case lies	the				
dji'	rāiä'ti'	ne'	rawē ⁿ 'he'io ⁿ ."	E'tho'ne'	kati'	nēñ'	iā'akotiä'	10	
where	his body it fills	the	he is dead."	At that time	so then	now	thither they		
tarat'hē ⁿ 'stē'	tā'hno ⁿ '	wā'koñtinoñtek'si'.	Nēñ'	wā'hī'	wā'ontkāt'ho'			11	
upbore her body	besides	they it uncovered.	Now	verily	she it looked at				
ne'	rawē ⁿ 'he'io ⁿ .	Ne'	ka'ti'	ne'	ok'sä'	o'k	wā'o ⁿ 'tka'we'	ne'	12
the	he is dead.	The	so then	the	at once	just	she ceased from it	the	
dji'	teio ⁿ 'shēñ't'he's.	Akwä'	ka'ti'	kē ⁿ '	nā'he'.	o'nē ⁿ			13
where	she was crying, weeping.	Very	so then	this	length of time	now			
toñtāiakotiä'tats'ne ⁿ 'te'.	nēñ'	lä'	thā'tetio ⁿ 'shēñ't'ho's.	Ne'	o'ni'			14	
thence they her body down brought,	now	not	not she is weeping.	The	also				
ne'	o'	ni'io't	skēñ'no ⁿ	teieñno ⁿ 'toñ'ni ⁿ .				15	
the	thus	so it stood	[it is] well	again she is in mind. thinks it ratiively.					

It was so for a very long time. Then she began to weep again, and so, this time, her mother, as soon as possible, took her child up to where the dead man-being lay, and the child immediately ceased her lamenting. Again it was a long time before one took her down therefrom. Now again she went tranquilly about from place to place playing joyfully.

So then they made a ladder, and they erected the ladder so that whenever she should desire to see the dead man-being, it would then be possible for her to climb up to him by herself. Then, when she again desired to see the dead person, she climbed up there, though she did so by herself.

So then, in this way matters progressed while she was growing to maturity. Whenever she desired to see the one who had died, she would habitually climb up to him.

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- | | | | | | | | |
|----|--|---------------------------------------|-------------------------------|---|---|--|---|
| | Akwā' | wā'kari'hwes | nēn' | a're' | toñ-āio ⁿ -shēnt'ho'. | Nēn' | ka'ti' |
| 1 | Very | it matter long
became | now | again | once again she wept. | Now | so then |
| | noñ'wā' | ok'sā' | o'k' | ne' | o'nistē ⁿ 'hā' | īā'hoñtatiā'tarat'he ⁿ 'ste' | ne' |
| 2 | at this time | at once | just | the | its (her) mother | thither she upbore her body | the |
| | oñtatiē ⁿ 'ā' | ne' | dji' | tka'here' | ne' | rawē ⁿ -he'io ⁿ . | ne' |
| 3 | her offspring | the | where | there it lay
on it | the | he is dead, | the |
| | o'k' | wā'tioñ'tate' | ne' | dji' | teio ⁿ -shēnt'ho's. | Akwā' | ka'ti' |
| 4 | just | she ceased from it | the | where | she is weeping. | Very | so then |
| | kō ⁿ ' | nā'he'. | nēn' | a're' | toñtāioñtatiā'tats'ne ⁿ 'te'. | Nēn' | a're' |
| 5 | this, | length of
time, | now | again | thence again they her body
down brought. | Now | again |
| | skēn'no ⁿ | thiteakotkā'ri'tseroñni'hā'tie'se'. | | | | | |
| 6 | well,
contentedly | again she herself goes about amusing. | | | | | |
| | Nēn' | ka'ti' | e'tho'ne' | nēn' | wā'hatinekotoñ'ui' | ne' | o'ui' |
| 7 | Now | so then | at that time | now | they made a ladder
(onekoto) | the | also |
| | wā'hatinekoto'tō ⁿ . | Ne' | ka'ti' | ne' | kat'ke' | tē ⁿ lakoto ⁿ -hwēñ'tcio ⁿ 'se' | |
| 8 | they set up the ladder
(onekoto.) | The | so then | the | whenever | it will be needful for her | |
| | ne' | āioñtkā'tho' | ne' | rawē ⁿ -he'io ⁿ . | ē ⁿ wa'to ⁿ , | ki'', | ne' |
| 9 | the | she should look
at it | the | he is dead | it will be
possible, | I be-
lieve, | the |
| | ie ⁿ ierat'hē ⁿ . | Ne' | ka'ti' | ne' | nēn' | a're' | toñsāiakoto ⁿ -hwēñ'tcio ⁿ 'se' |
| 10 | thither she will
ascend. | The | so then | the | now | again | again it was needful for her |
| | ne' | a'hoñwa'ke ⁿ . | ne' | rawē ⁿ -he'io ⁿ . | īā'erat'hē ⁿ | ki'' | akaoñ'hā'ā'. |
| 11 | the | she should see him | the | he is dead | thither she
climbed, | I be-
lieve, | she herself. |
| | E' | ka'ti' | niio'to ⁿ -hā'tie' | ne' | dji' | īakote'hiā'roñ'tie'. | Kat'ke ^s |
| 12 | Thus | so then | so it continued to
be | the | where | she continued to in-
crease in size. | Whenever |
| | tē ⁿ lakoto ⁿ -hwēñ'tcio ⁿ 'se' | | ne' | āioñtkā'tho' | ne' | rawē ⁿ -he'io ⁿ . | |
| 13 | she will need it | | the | she should look
at it | the | he is dead | |
| | īā'erat'hē ⁿ | ki'' | ā ⁿ '. | | | | |
| 14 | thither she
climbed, | I
think, | custom-
arily. | | | | |

In addition to these things, it was usual, when she sat on the place where the burial-case lay, that those who abode in the lodge heard her conversing, just as though she were replying to all that he said; besides this, at times she would laugh.

But, when the time of her maturity had come, when this child had grown up, and she had again come down, as was her habit, from the place where the dead man-being lay, she said: "Mother, my father said"—when she said "my father," it then became certain who was her father—"Now thou shalt be married. Far away toward the sunrising there he lives, and he it is who is the chief of the people that dwell there, and he it is that there, in that place, will be married to thee." And now, besides this, he said: "Thou shalt tell thy mother that she shall fill one burden basket with bread of sodden corn, putting

Nēn'	tā'hno''	ne'	ē'n's	ne'	nēn'	e'	ieietskwā'here'	ne'	dji'	1
Now	besides	the	custom- arily	the	now	thus	there she sits up high	the	where	
tkarōntō'tserā'here'	iakothōn'te'	e'n's	ne'	kano''sāko''	ie'tero''					2
there it burial case lies up	they it heard	custom- arily	the	it house in	they (indef.) abide					
ne'	iako'thāre'	ne'	dji'	nī'io't	ne'	aoñta'ho'thā'sāko'	ne'			3
the	she is conversing	the	where	so it stand-	the	thence he would be talking	the			
rawē''he'io''	no'k	o'ni'	aoñtāiakorī'hwā'serākweñ'hā'tie'.	nēn'						4
he is dead	but	also	thence she continued to reply,	now						
tā'hno''	sewatie'rē''	nēn'	tāiakoie'sho''.							5
besides	sometimes	now	thence she would laugh,							
No'k	ne'	nēn'	ciā'kā'hewe'	nēn'	shā'oñte'hia'ro''	kō'n'ikē''				6
But	the	now	there it arrived	now	there she matured	this (here) (it is)				
eksa'ā'	ne'	nēn'	a're'	tōñtāioñts'nē''te'	ne'	dji'	tkā'here'	ne'		7
she a child	the	now	again	thence she descended	the	where	there it lies upon it	the		
rawē''he'io''	wā'i'ro''		''Istēn'hā'	(isdā'), ^a	wā'hēn'ro''	ne'				8
he is dead	she it said:		''Oh, Mother,		he it said	the				
rake'nī'hā'	(ne' dji)	nīo're'	wā'i'ro''	rāke'nī'hā'	e'tho'ne'	nēn'				9
he my father (is)	(the where)	so it is far	she it said	he my father (is)	at that time	now				
wā'katō'kē''ne'	o''kā'	roñwā'nī'hā'	ne'	eksa'ā')	Nēn'	ē''saniā'ke'.				10
it became known (as true)	who (it is)	he her father (is)	the	she a child (is)	'Now	thou shalt marry.				
l'no''	ne'	dji'	tkarā'kwī'nekē''s	noñka'ti'	e'	thanak'ere'.				11
Far (far away)	the	where	there it sun rises	side of it	there	there he dwells.				
ne'ne'	thoñwakowa'nē''	ne'	thatinak'ere'	ne'	e'	ē''senī'niāke'.				12
the that	there he their chief (is)	the	there they dwell	the	there	thou and he shall marry.				
Nēn'	tā'hno''	wā'hēn'ro''	''Ē''shē'hro'ri'	ne'	sā'nistē''hā'					13
Now	and	he it said:	'Thou her shalt tell	the	thy mother					
ne'ne'	akwā'	ē''tioñteweñ'to''	kā'hī'k	tō'ie'ieste'	ne'	kanē''ha-				14
the that	very	she shall do it the best possible,	it fruit	she it shall mix with it	the	it corn softened				

^a This is a shortened form of the next preceding word.

forth her best skill in making it, and that she shall mix berries with the bread, which thou wilt bear with the forehead strap on thy back, when thou goest to the place where he dwells to whom thou shalt be married."

Then it was that her mother made bread of corn softened by boiling, and she mixed berries with the corn bread. So then, when it was cooked, she placed it in a burden basket, and it filled it very full.

It was then, at this time, that the young woman-being said: "I believe I will go and tell it to my father." It was then that she again climbed up to the place where the dead man-being lay. Then those who were in the lodge heard her say: "Father, my mother has finished the bread." But that he made any reply to this, no one heard. So then it was in this manner that she conversed there with her dead father. Sometimes she would say: "So be it; I will." At other times

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|----|---------------------------------------|--|--|--|------------------------------|
| 1 | nawē ⁿ 'to ⁿ ' | (/kanē ⁿ 'sto'hare') | ē ⁿ ienā'taroñ'nī' | ioñtke' ⁿ tats | ā't'here' |
| | by boiling | it corn washed | she bread shall make, | one bears it on the back by the forehead strap | it basket |
| 2 | ē ⁿ kanā'no ⁿ ' | ne' | iē ⁿ 'satke'tate' | ne' | nēñ' |
| | it it·hull fill | the | thither thou shalt bear it on thy back by the forehead-strap | the | now |
| | | | | iē ⁿ 'se' | djī' |
| | | | | thither thou shalt go | where |
| | | | | | noñ'we' |
| | | | | | the place |
| 3 | thēñ'tero ⁿ ' | ne' | ē ⁿ seni'niake'." | | |
| | there he abides | the | thou he shall marry." | | |
| 4 | E'tho'ne' | nēñ' | ne' | o'nistē ⁿ 'hā' | wā'enā'taroñ'nī' |
| | At that time | now | the | its (her) mother | she it bread made |
| | | | | | the |
| | | | | | kanē ⁿ 'ha- |
| | | | | | it corn softened |
| 5 | nawē ⁿ 'to ⁿ ' | akwā' | tewā'hiaies'to ⁿ ' | Ne' | ka'ti' |
| | by boiling, | very | one it has mixed with fruit. | The | so then |
| | | | | | ne' |
| | | | | | nēñ' |
| | | | | | the |
| | | | | | now |
| 6 | shā'ka'ri' | o' | wā'ake'tā' | ioñtke'tats'thā' | a'therā'ko ⁿ ' |
| | when it was cooked | there | she it placed in it | one uses it to bear it on the back by the forehead strap | it basket in, |
| | | | | | akwā' |
| | | | | | very |
| 7 | wā'kā'nā'ne' | | | | |
| | it filled it. | | | | |
| 8 | E'tho'ne' | nēñ' | ne' | ciā'tase'ā' | wā'i'ro ⁿ ' |
| | At that time | now | the | she new-bodded one (is) | she it said: |
| | | | | | "There I shall tell him, |
| | | | | | I think, |
| | ne' | rake'nī'hā'." | E'tho'ne' | nēñ' | ioñsäierat'hē ⁿ ' |
| | the | he is my father." | At that time | now | thither again she ascended |
| | | | | | djī' |
| | | | | | where |
| | | | | | noñ'we' |
| | | | | | place |
| 10 | tkā'here' | ne' | rawē ⁿ 'he'io ⁿ ' | Ne' | o'nī' |
| | there it lies upon it | the | he is dead. | The | also |
| | | | | | ne' |
| | | | | | iakothoñ'te' |
| | | | | | they it heard |
| 11 | ne' | kano ⁿ 'sāko ⁿ ' | ie'tero ⁿ ' | djī' | wā'i'ro ⁿ ' |
| | the | it lodge in | they abide | where | she it said: |
| | | | | | "He my father (is) |
| | | | | | now |
| 12 | wā'enā'tari'sū' | ne' | istēñ'ā'." | No'k' | ne' |
| | she it bread has finished | the | my mother." | And | the |
| | | | | | he-should have replied |
| | | | | | not |
| | | | | | that thing |
| 13 | ne' | o ⁿ 'kā' | teiakothoñ'te'o ⁿ ' | E' | ka'ti' |
| | that one | anyone | one it has heard. | Thus | so then |
| | | | | | ni'io't |
| | | | | | (stands) |
| | | | | | tiako'thare ⁿ ' |
| | | | | | just she was talking. |
| 14 | sewatie'rē ⁿ ' | wā'i'ro ⁿ ' | "Io'." | sewatie'rē ⁿ ' | nēñ' |
| | sometimes | she it said: | "Yes," | sometimes | now |
| | | | | | there she would laugh. |

she would laugh. So after a while she came down and said: "My father said: 'To-morrow very early in the morning thou shalt start.'"

So then, when the next day came, and also when they had finished eating their morning meal, the young woman-being at this time said: "Now I believe I will start; but I will also tell my father, I believe." At this time she now went thither where stood the ladder, and, climbing up to the place whereon lay the burial-case of the dead man-being, she said: "Father, I shall now start on my journey." So then again it was from what she herself said that it was learned that he was her father.

It was at this time that he told her all that would befall her on her journey to her destination, and, moreover, what would happen after her arrival. So then, after she again came down, her mother took up for her the burden basket which was full of bread, and placed it on

Hā'kare'	ka'ti'	nēn'	toñtāioñtsnē ⁿ 'te'	tā'hno ⁿ '	wā'i'ro ⁿ '	1			
After a while	so then	now	thence again she descended	besides	she it said:				
Wā'hēn'ro ⁿ	ne'	rake'ni'hā'	ē ⁿ io'r'hē ⁿ 'ne'	nēn'	ē ⁿ kā'tēñ'ti'	2			
"He it said	the	he my father (is)	it day will dawn	now	shall I start				
orho ⁿ 'ke'djī'						3			
it morning early."									
Ne'	ka'ti'	ne'	nēn'	shā'or'hē ⁿ 'ne'	ne'	o'ni'	ne'	nēn'	4
The	so then	the	now	when day dawned (daylight came)	the	also	the	now	
sā'hatikhwēñ'tā'ne'	ne'	or'ho ⁿ 'ke'ne'	wā'thoñtskā'ho ⁿ	ē'tho'ne'					5
again they finished eating their food	the	it morning in	they fed themselves	at that time					
ne'	ēā'tāse'	wā'i'ro ⁿ '	"Nēn' kī'	ē ⁿ kā'tēñ'ti';	no'k'	o'ni'	nēn'		6
the she the new-bodied one,	she it said:	"Now, I think,	I will start:	but	also	now			
ie ⁿ 'shí'hro'ri'	kí'	ne'	rake'ni'hā'.	E'tho'ne'	nēn'	a're'	e'		7
thither I him will tell,	I think,	the	he my father." (is)	At that time	now	again	there		
niioñsā'ie ⁿ	djī'	noñ'we'	tkane'ko'tote'	tā'hno ⁿ '	īā'erat'hē ⁿ				8
just there again she went	where	the place	there it ladder stands	besides	thither she it ascended				
djī'	noñ'we'	tharonto'tserā'here'	ne'	rawē ⁿ 'he'io ⁿ '.	tā'hno ⁿ '				9
where place		there he a burial-case lies upon it	the	he is dead,	besides				
wā'i'ro ⁿ '	"Rake'ni'	nēn'	ē ⁿ kā'tēñ'ti'.	Ne'	ka'ti'	ne'	djī'		10
she it said:	"He my father	now	I will start."	The	so then	the	where		
ioñthro'ri'	ne'	aka'o ⁿ 'hā'	ne'ne'	ro'ní'hā'.					11
she it tells	the	she herself	the that	he her father (is),					
E'tho'ne'	akwe'ko ⁿ	wā'shako'hro'ri'	ne'	djī'	nē ⁿ iawē ⁿ 'sero ⁿ				12
At that time	it all	he it told her	the	where	so it will happen sexually				
ne'	djī'	niio're'	niē ⁿ 'hēñ'ie ⁿ	no'k'	ho'ni'	ne'	ieñ'ioñwe'.	Ne'	13
the	where	so it is far	so thither she will go	and	also	the	there she will (active),	The	
ka'ti'	ne'	nēn'	shā'toñtāioñts'nē ⁿ 'te'.	e'tho'ne'	nēn'	ne'			14
so then	the	now	when thence she descended,	at that time	now	the			
o'ni'stē ⁿ 'hā'	nēn'	wā'tioñtate'kwē ⁿ	ne'	ioñtke'tat'thā'	ā'there'				15
its (her) mother	now	she it raised up for her	the	one uses it to bear it on (the back by the forehead strap)					

the back of the young woman-being, to be borne by means of the forehead strap, and then the young woman-being went forth from the lodge and started on her journey, the path extending away toward the sunrising; and thither did she wend her way.

So it was surprising to her what a short distance the sun had raised itself when she arrived at the place where her father had told her there was a river, where a floating log served as a crossing, and at which place it was the custom for wayfarers to remain over night, as it was just one day's journey away. So the young woman-being now concluded, therefore, that she had lost her way, thinking that she had taken a wrong path. She then retraced her steps. Only a very short distance again had the sun gone when she returned to the place whence she had started, and she said: "I do not know but that I have lost my way. So I will question my father about it again." She

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|----|---|---|----------------------------------|---|---|
| 1 | kanā'taranā'no ⁿ | ne'ne' | eiā'tase' | wā'ōntat'therake'-'tāte' | nēn' |
| | it full of bread (is) | the that | she new-bodied (is) | she her caused to hear it on her back by the forehead strap | now |
| 2 | tā'hno ⁿ | ia'eiā'kē ⁿ no' | nēn' | wā'o ⁿ tōn'ti' | dji' tkarā'kwi'ne'kē ⁿ s |
| | and | hence she went forth | now | she started | where there it sun habitually comes out |
| 3 | niiothā'hāiera'to ⁿ | e' | niiā'hā'e ⁿ | | |
| | so it itself road faces | there | just thither she went. | | |
| 4 | Ne' | ka'ti' | ne' | ione'hra'kwā't | niiore'-'ā' ioterā'kwakaratā'to ⁿ |
| | The | so then | the | it is wonderful | so it is little distant it sun had raised itself |
| 5 | no'k' | e' | ia'hā'ōn'we' | dji' | noñ'we' ne' ro'ni'-'hā' ne' rā'wē ⁿ |
| | and | there | there she arrived | where | the place the he her father (is) the he it has said |
| 6 | tkā'bio ⁿ batā'tie' | wā'tā' | karoñ'to' | ne' | dji' teieia'hiak'thā'. E' |
| | there it river extends along | maple | it tree floats | the | where they use it to cross the stream. There |
| 7 | ē ⁿ s | noñ'we' | ia'ōñnoñ'wete' | a'se'kē ⁿ ' | sewe'hni'serā' dji' |
| | custom-arily | the place | there one would stay over night, | because | one day where |
| 8 | niwathā'hinoñ'tserese'. | Nēn' | ka'ti' | ne' | eiā'tase' wā'ē ⁿ 're' |
| | so it journey is long. | Now, | so then | the | she new-bodied one (is) she it thought |
| 9 | ori'hwi'io' | wā'eiā'tā'to ⁿ ne', ^a | wā'ē ⁿ 're' | to'kū' | noñ'wā' wā'tekhā'- |
| | it is true matter | she her way has lost, | she it thought | perhaps | this time I it path |
| 10 | han'ra'ke'. | E'tho'ne' | ka'ti' | nēn' | sāio ⁿ 'kete'. Nakwā' oñ'wā' |
| | mistook. | At that time | so then | now | she started back. The very this time |
| 11 | kē ⁿ | o'k | niiore' | niioterā'kwā'tēñ'tio ⁿ | no'k' io ⁿ 'sā'ioñwe' |
| | here | only | so it is distant | so it sun had moved | but there again she arrived |
| 12 | ne' | dji' | tiako'tēñ'tio ⁿ | tā'hno ⁿ ' | wā'ro ⁿ : "To'kū' noñ'wā' |
| | the | where | thence she started | and | she it said: "Perhaps, this time |
| 13 | wā'kiā'tā'to ⁿ ne', ^b | Ē'sheri'hwanōñ'to ⁿ se' | ka'ti' | ne' | rake'ni'-'hā'. (is). |
| | I my way have mistaken. | I him will again ask | so then | the | he my father (is). |

^a Literally, she lost her body.^b Literally, I lost my body.

thereupon climbed up again to the place where her father lay in the burial-case. Those who were in the house heard her say: "Father, I came back thinking that, perhaps, I had lost my way, for the reason that I arrived so quickly at the point thou describedest to me as the place where I should have to remain over night; for the sun had moved scarcely any distance before I arrived where thou hadst told me there would be a river which is crossed by means of a log. This, then, is the aspect of the place whence I returned." At this time, then, he made answer to this, and she alone heard the things that he said, and those other people who were in the lodge did not hear what things he said. It is told that he replied, saying: "Indeed, thou hadst not lost thy way." Now it is reported that he said: "What kind of a log is it that is used in crossing there?" She answered, it is said: "Maple is

E'tho'ne'	ka'ti'	neñ'	ioñsäierat'hé"	dji'	noñ'we'	tharoñto'	1	
At that time	so then	now	thither again she ascended	where	the place	there he lies		
tserä'here'	ne'	ro'ni'bä.	lakothoñte'nio"	ne'	kano'"säko"		2	
a burial-case	the	it her father (is),	They severally heard it	the	house in it			
ieteron'to"	ne'	dji' wä'ro"	"Rake'nä,	toñtakä'kete'	so'dji'		3	
they one by one	the	where she it said:	"He my father,	thence I turned back	for (too much)			
abide								
wä'kere'	to'kä'	noñ'wä'	wä'kiä'tä'to"	ne'	dji' so'dji'	io'sno're'	4	
I thought it	perhaps	this time	I have strayed	the	where for (too much)	it is rapid		
e'	na'hä'kewe'	dji'	niwato'"hwöñdjio'te"	ne'	dji' tak'hro'ri'		5	
there	there I arrived	where	such land kind (is) of	the	where thou didst tell it me			
dji'	noñ'we'	io'këññöñ'hwete'	a'se'kë"	lä'	othe'no'"	akwä'	6	
where	place	there I will stay over night,	because	not	anything	very		
teioterä'kwä'teñ'tio"	no'k'	e'	lä'hä'kewe'	ne'	dji' tak'hro'ri'		7	
it sun had moved	and	there	there I arrived	the	where thou didst tell it me			
tkä'hio'hata'tie'	karoñtä'ke'	teieia'hiäk'thä.	E'	ka'ti'	ni'io't		8	
there it river extends along	(the) log on	one uses it to cross the stream.	There	so then	so it is			
dji'	noñ'we'	toñtakä'kete'.	E'tho'ne'	ka'ti'	tä'hari'hwä'serä'ko'		9	
where	place	thence I turned back.	At that time	so then	thence he made answer			
ne'	akaon'hä'	o'k'	lakothoñ'te'	dji'	nä'ho'te"	wä'hëñ'ro"	lä'	10
the	she herself	only	she heard it	where	such kind of thing	he it said:	not	
ne'ne'	otiä'ke'sho"	ne'	kano'"säko"	ie'tero"	teiakothoñte'"o"		11	
the that	it other every one	the	house in	they it (indef.) abide	they it did hear			
ne'	dji'	nä'ho'te"	wä'hëñ'ro"	Wä'hëñ'ro"	ia'kë"	"lä'te"	so'	12
the	where	such kind of thing	he it said.	He it said,	it is said:	"Not at all	in deed	
tesäiä'tä'to'"o"	Nëñ'	wä'hëñ'ro"	ia'kë"	"O'	nä'karoñto'te"		13	
thou hast strayed."	Now,	he it said,	it is said.	"What	such it tree-kind of			
ne'ne'	karoñ'to'	ne'	dji'	teieia'hiäk'thä'?"	Wä'ro"	ia'kë"		14
the that	it tree floats	the	where	one uses it to cross the stream?"	she it said,	it is said		
"Wä'tä'	nä'karoñto'te"	ne'	dji'	teieia'hiäk'thä.	no'k'	o'ho'serä'		15
"Maple	such it tree-kind of	the	where	one uses it to cross the stream,	but	it basswood		

the kind of log that is used at the crossing, and the log is supported by clumps of young saplings of basswood and ironwood, respectively, on either side of the stream." He replied, it is said: "That appears to be accurate, indeed; in fact, thou didst not lose thy way." At this time, then, she descended and again started on her journey.

And again, it seems, the sun had moved only just a little before she again arrived at the place whence she had returned. So she just kept on her journey and crossed the river.

So, having gone only a short distance farther on her way, she heard a man-being in the shrubbery say therefrom: "Ahen!" She of course paid no attention to him, but kept on her way, since her father had told her what would happen to her on the journey. Thus, in this manner, she did nothing except hasten as she traveled on to her destination. Besides this, at times, another man-being would say from out

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- 1 tā'hno^{ny} and s-karoñtākās'tā^{*} ironwood (durable it tree) nā'karoñto'tō^{ny} such it tree kind of oteroñtoñmī'ā^{*} it sapling iotho'ko- it clump
- 2 toñ'nio^{ny} stands one by one tedjia'ro^{ny} both noñka'ti^{*} sides of it e'^{*} there ka'ti^{*} so then karoñtawe'thār'ho^{ny}.^{ny} one has infixed the log."
- 3 Wā'hēñ'ro^{ny}, it is said, iā'kō^{ny}; it is said: "Ne'^{*} That e'^{*} there, ki'^{*} I be- lieve, tkāie'ri^{*} there it is correct se'^{*} indeed; iā'tē^{ny} not at all
- 4 se'^{*} in- deed tesūā'tā'toñ'o^{ny}.^{ny} thou hast strayed (lost thy body).^{ny} E'tho'ne^{*} At that time ka'ti^{*} then nēñ' now toñtāieñts'ne^{ny}te^{*} thence she descended again
- 5 no'k^{*} and a're^{*} also teiako'tēñ'tio^{ny}. again she started away.
- 6 Nakwā'^{*} The very ki'^{*} I believe a're^{*} I again o'sthoñ'hā^{*} it small (is) o'k^{*} only thiiotera'kwā'tēñ'tio^{ny} it sun has moved no'k^{*} but
- 7 nā'^{*} that one e'^{*} there io^{ny}sā'ioñwe^{*} again there she arrived dji'^{*} where noñ'we^{*} place tetiakok'to^{ny}, thence she had returned, o'k^{*} only, ka'ti^{*} so then
- 8 e'rē^{ny} beyond e'iē^{ny} there she kept going wā'tieñ'hā'ke^{*} she crossed the stream.
- 9 iā'^{*} Not ka'ti^{*} so then so'dji' (too much) i'no^{ny} far thiieiakawe'no^{ny} thither had she gone nēñ' now ka'ti^{*} so then iakothoñ'te^{*} she 't hears
- 10 roñ'kwe^{*} he a man-being (is) o'ska'wāko^{ny} it shrubbery in tā'hata'ti^{*} thence he spoke tā'hēñ'ro^{ny}; thence he it said: "Hēñ'm."^{ny} "Ahen."^{ny} iā'^{*} Not
- 11 ka'ti^{*} so then othe'no^{ny} anything thiieiakotsteris'to^{ny}. thither did she head give. lako'tēñtioñ'hā'tie^{*} She kept on going nēñ' now ne'^{*} that,
- 12 a'se'kō^{ny} because the ro'ni'hā^{*} he her father te'shako'hro'ri^{*} he her had told it dji'^{*} where e'^{*} there nēñ'awēñ'ne^{*} so it will happen.
- 13 E'^{*} Thus ka'ti^{*} so then ni'io't so it stood ne'^{*} the o'k^{*} only ne'^{*} the iako'storoñ'tie^{*} she hastened onward ne'^{*} the dji'^{*} where
- 14 ioñthā'hi'ne^{*} she her path moved along. Ne'^{*} The o'ni^{*} also ne'^{*} the o'ia^{*} other o'k^{*} only e'ny's custom- arily ne'^{*} the roñ'kwe^{*} he a man-being (is) ne'^{*} the

of the shrubbery; "Ahem!" But she kept on her course, only hastening her pace as much as possible as she continued her journey. But when she had arrived near the point where she should leave the forest, she was surprised to see a man-being coming toward her on the path, and he, when coming, at a distance began to talk, saying: "Stand thou, for a short time. Rest thyself, for now thou must be wearied." But she acted as though she had not heard what he said, for she only kept on walking. He gave up hope, because she would not even stop, so all that he then did was to mock her, saying: "Art thou not ashamed, since the man thou comest to seek is so old?" But, nevertheless, she did not stop. She did not change her course nor cease from moving onward, because her father had told her all that would happen to her while she trudged on her journey: this, then, is the reason that she did not stand. So then, after a while, she reached a grassy clearing—a

o'ska'wāko ⁿ	toñtā'hēñ'ro ⁿ :	"Hēñ'm."	No'k'	kato'kē ⁿ	ki'	1
it shrubbery in	thence he it said:	"Ahem."	But	it unchanged (is),	I believe,	
nī'io't	nitiakoie'rē ⁿ	ne' o'k'	ne' iakostonōñ'tie'	ne' dji'	teia-	2
so it stood	so she continued to do	the only the	she hastened onward	the where	she	
ko'thā'hā'kwē ⁿ 'hā'tie'.	Ne'	ka'ti'	ne' nēñ'	ak'tā'	ne' nēñ'	3
it path continues to travel onward.	The	so then	the now	nearly the	now	
īā'taier'ho'tkā'we'	wā'ontie'rē ⁿ	o'k'	ka'ti'	ne' roñ'kwe'	o'hā'hā-	4
thither side she it forest would leave	she was surprised	only so then	the	he a man-being (is)	it path	
ke'sho ⁿ	tā're.	Ne'	ka'ti'	ne' she'ko ⁿ	kē ⁿ 'ā.	5
on along	thence he is coming,	The	so then the	still	short way	
no'k'	tā'ho'thara'tie'.	ra'to ⁿ :	"Tes'tā'ne'	nā'he'ā'.	Satoñris'hē ⁿ .	6
and	thence he came talking,	he it is saying:	"Stand thou,	a short length of time.	Thou thyself rest,	
nēñ'	o ⁿ 'te'	tesa'hwishē ⁿ 'he'io ⁿ ."	No'k'	nakwā'	dji'	7
now	probably	thou art weary (thy strength is dead)."	And	the very	where	
ne'	īā'	teiakothōñ'te'.	ne' o'k'	ne' iako'tēñtioñ'hā'tie'.	Wā-	8
the	not	she it hears,	the only the	she keeps on going onward.	He	
hē ⁿ 'nikōñ'riā'ke'	īā'	se'	thā'tāietā'ne'.	No'k'	ne' o'k'	9
failed in his purpose (he his mind broke)	not	indeed	there she did stand.	But	the only the	
sashakote'hā'ta'ño ⁿ ,	ra'to ⁿ :	"īā'	tesate'hē ⁿ 'se'	e'	nihokstēñ'ā'	10
he taunted her with shame repeatedly,	he it said:	"Not	art thou of thyself	thus,	so he old (is)	
ne' wā'tseniēñ'te'."	No'k'	ki'	īā'	thā'teikotā'o ⁿ .	Kato'kē ⁿ .	11
the	thou him goest to seek."	And,	I believe,	not	there she did stand.	
nitiakoie'rē ⁿ	iako'tēñtioñ'hā'tie'.	ā'se'kē ⁿ '	ro'nī'hā'	akwe'ko ⁿ		12
so she continues to do	she keeps on going onward,	because	he her father	it all		
se'	wā'hī'	te'shako'hro'rī'	dji'	nā'kawē ⁿ 'sero ⁿ	ne' dji'	13
indeed	verily	he it her told	where	so it will happen serially	the where there	
ēñ'ioñthā'hī'ne'.	ne'	ka'ti'	karī'hoñ'nī'	īā'	thā'teikotā'o ⁿ .	14
she will be traveling,	the	so then	it it causes	not	she did stand.	

clearing that was very large—in the center of which there lay a village, and the lodge of the chief of these people stood just in the middle of that village. Thither, then, to that place she went. And when she arrived at the place where stood his lodge, she kept right on and entered it. In the center of the lodge the fire burned, and on both sides of the fire were raised beds of mats. There the chief lay. She went on and placed beside him her basket of bread, and she said: "We two marry." So he spoke in reply saying: "Do thou sit on the other side of the fire." Thus, then, it came to pass, that they two had the fire between them, and besides this they uttered not a word together even until it became dark. Then, when the time came, after dark, that people retire to sleep habitually, he made up his mat bed. After finishing it he made her a mat bed at the foot of his. He then said: "Thou shalt lie here." So thereupon she lay down there, and he

- 1 hā'kare' nēn' iā'e'hēntā'rā'ne' kā'hēntowa'nēn'. Shā'tekā'hēnt'hēn'
after a now thither she it field. Just it field in the
time reached (is) middle of
- 2 e' tkañ'tāieⁿ tā'hnoⁿ ne' roñwākowa'nēn' nakwā' shā'teka-
there there it besides the their chief the very just it village
village lies in the middle
- 3 nāt'hēⁿ noñ'we' nī'honoⁿsote'. E' ka'ti' niā'hā'ēⁿ. Ne' nēn'
of place there his lodge There so then thither she
stands. went. The now
- 4 ka'ti' dji' iā'hā'oñwe' ne' dji' ronoⁿsote' o'k' cī'ieⁿ tā'hnoⁿ
so then where there she the where his lodge stands only just she besides
arrived kept going
- 5 iā'hoñta'weīa'te'. Shā'tekanoⁿs'hēⁿ niotek'hā' tā'hnoⁿ tedjia-
thither she entered it. Just in the middle of there it burns and on both
the lodge
- 6 roⁿkwēⁿ nā'kadjiēⁿbāti' kanak'tāieⁿ. E'tho' rāiā'tioñ'nī',
sides such it the fireside of it couch (or bed) There his body lay
lay. supple;
- 7 o'k' cī'ieⁿ wā'hoñwa'therāiēñ'hā'se' ne' kanā'taroⁿk' tā'hnoⁿ
just just she she set the basket for him the it bread and
kept going
- 8 wā'i'roⁿ: "Wā'oñkeni'niāke'." Tā'hata'ti' ka'ti' wā'hēñ'roⁿ:
she it said: "Thou and I marry now." He replied so then he it said:
- 9 "E'rāⁿ nā'kadjiēⁿbāti' kāsatiēⁿ." E' ka'ti' nā'a'wēⁿ wā'tni-
"Yonder such it fire side of there do thou There so then so it
sit." happened they it
- 10 djiēⁿhoñteⁿ tā'hnoⁿ iā' hēⁿska' thā'teshoti'thare' o'k' e'
between them besides not one did they talk together only there
(it is) again
- 11 hā'ōkarā'hwe'. Ne' ka'ti' ne' dji' nēn' iā'kā'hewe' ne' dji'
it became evening. The so then the where now it was time the where
- 12 nitio'kara'oⁿ ne' nēn' dji' niako'tā's nēn' wā'batōñmitska-
there it is far in the evening the now where there they go to now he prepared for
sleep customarily himself
- 13 rā'seroñ'nī'. Wā'hā'sā e'thoⁿ nēn' wā'sbakotska'r'hā'se' dji'
his mat. He it finished at that now he it mat her spread for where
time
- 14 iā'te'hā's'tāieⁿ. Ne' ka'ti' wā'hēñ'roⁿ: "Kēⁿ ēⁿsā'rate'."
there his feet lie. The so then he it said: "Here thou shalt lie."

also lay down. They did not lie together: they only placed their feet together [sole to sole].

And when morning dawned, they two then arose. And now he himself kindled a fire, and when he had finished making the fire he then crossed the threshold into another room; he then came out bearing an onora [string of ears] of white corn. He said: "Do thou work. It is customary that one who is living among the people of her spouse must work. Thou must make mush of hulled corn." So she thereupon shelled the corn, and he himself went to bring water. He also got a pot, a pot that belonged to him, and that was very large. He poured the water into the pot and hung it over the fire.

And when she had finished shelling the corn, she hulled it, parboiling the corn in the water. And when the corn was parboiled, she then poured the grains into a mortar. She then got the pestle from where

E'tho'ne'	ka'ti'	nēn'	e'	wā'ōn'rate'	no'k'	ho'ni'	ne'	raon' 'hā'	1
At that time	so then	now	there	she lay down	but	also	the	he himself	
wā'ha'rate'.	īā'	te'hoñnara'to''	ne'	o'k'	ne'	wā'tiarā'sitar'ke'.			2
he lay down.	Not	they did lie together,	the	only	the	they joined their feet (sole to sole).			
No'k'	ne'	nēn'	ca'or'hē''ne'	nēn'	wā'hiatkets'ko'.	Nēn'	ne'		3
But	the	now	it became day- light	now	they two raised themselves.	Now	the		
ra'o''hā'	wā'bate'kā'te'.	Ne'	ka'ti'	ne'	nēn'	ca'badjiē''hi'sā'			4
he himself	he it fire kindled.	The	so then	the	now	he it fire finished			
e'tho'ne'	īā'tha'no''hiā'ke'	ca'tōnta'hāiā'kē''ne'		skano'rā'	onē''				5
at that time	thither he it threshold crossed	again		one string of corn	it white				
stakēn'rā'	shanorē''hā'wī'.	Nēn'	wā'heñ'ro''		''Sāio''tē''.				6
grain	he string of corn brought.	Now	he it said:		''Do thou labor.				
Iakoio'te'	ē''s ne'	ie'hne''hwā''shē''.	Ē''sdjiskoñ'nī'	kanē''hana-					7
One labors	custom- the	she lives in the family of (her) spouse,	Thou must make mush	it corn softened (soaked)					
wē''to''.	E'tho'ne'	ka'ti'	nēn'	wā'enē''staron'ko'.	no'k'	ne'			8
by parboiling.	At that time	so then	now	she it corn shelled.	but	the			
ra'o''hā'	wā'ba'hnekako' 'hā'	tā'hno''	īā'hana' dja'ko'	ne'	raon'tā'k				9
he himself	he water went to fetch	besides	there he it kettle got,	the	his pot				
kanā'djowā'nē''.	tā'hno''	wā'ba'hneki'hā'rē''.							10
It kettle large	and	he it liquid hung over the fire.							
No'k'	ne'	nēn'	ca'ē'sā'	wā'enē''staron'ko'	e'tho'ne'	wā'-			11
And	the	now	wherein she finished it	she it corn shelled	at that time				
enē''stana'wē''te'	no'k'	ne'	nēn'	ca'kanē''stana'wē''	e'tho'ne'				12
she it corn softened by parboiling	but	the	now	wherein it corn became soft by parboiling	at that time				
nēn'	kā'nikā'tako''	īā'enē''sta'wero''.	nēn'	īā'ecica'totā'ko'	nēn'				13
now	it mortar in	there she it corn grains poured,	now	she it pestle took from an upright position	now				
o'ni'	wā'et'he'te'.	Ē''skā'	o'k'	tāieciā'tē''te'	no'k'	wā'ethe'se-			14
also	she it pounded.	One	only, just	she it pestle brought down	and	she finished			

it stood, and pounded the corn to meal. She brought the pestle down only once, and the meal was finished. The chief marveled at this, for he had never seen one make meal in so short a time. When she finished the meal, the water in the pot which he had hung over the fire was boiling. She, thereupon, of course, was about to put the meal into it, but he said: "Do thou remove thy garments." So she then divested herself of her garments. She finished this work, and then put the meal into the water. Now she stirred it, using a pot stick for the purpose. But the man himself lay alongside on the mat bed, having his eyes fixed upon her as she worked. So, of course, as the mush continually spattered, drops of it fell continually in divers places on her, all along her naked body. But she acted just as though she did not feel this. When the mush was sufficiently cooked, her whole naked body was fully bespattered with mush. At this moment he himself now removed the pot from the fire, and then, moreover, he opened a door not far away and said: "My slaves,

- | | | | | | | | |
|----|---|---|---|--|---|---|---|
| 1 | ri'sā'.
it meal. | Wā'rori'hwane'hra'ko'
He it matter marveled at | ne'
the | dji'
where | ia'
not | noñwēñ'to"
ever | |
| 2 | te'hotkā'tho"
he it has looked at | ne'
the | nio'sno're'
so it is rapid | aiethe'seri'sā'.
one it meal could finish. | Ne'
The | ka'ti' ne'
so then the | |
| 3 | nēñ'
now | ai'ethe'seri'sā'
wherein it meal she finished | nēñ'
now | teio'hnekoñ'tie'se'
it boils (casts liquid to and fro) | ne'
the | roni'dji'hare'.
he kettle has hung up. | |
| 4 | Nēñ'
Now | wā'hī' nēñ'
verily now | ie ⁿ iēthe'sero'hwe',
thither she it meal will immerse, | wā'hēñ'ro":
he it said: | "Satseroñniā'-
"Do thou thy garments | | |
| 5 | cioñ'ko'.
remove." | E'tho'ne'
At that time | ka'ti' nēñ'
sothen now | wā'oñtseroñniā'cioñ'ko'.
she her garments removed. | Wā'e'sā'
She it finished | | |
| 6 | e'tho'ne'
at that time | nēñ'
now | ia'ethe'sero'hwe'
thither she it meal immersed | nēñ'
now | teioñwēñ'rie'
she it stirred | kā'serawēñ'rie'
it pot stick | |
| 7 | ioñts'thā'.
she it uses | No'k'
And | ne'
the | ra'o ⁿ hā'
he himself | kanāktā'ke'
it couch on | ne'
the | thāiā'tioñ'ni'
there his body lay supine |
| 8 | te'shakokan'ere'
he her watched | nēñ'
now | iakoio'te'.
she is working. | Ne'
The | ka'ti' ne'
so then the | dji' watdji's-
where it | |
| 9 | kwātoñ'kwās
mush sputters | iako'stara'rā'sero"
it drop impinges on her serially | ne'
the | ie'hāiē ⁿ sā'ke'sho".
her naked body on along. | Nakwā'
The very | | |
| 10 | dji'
where | ni'io't
so it is (stands) | ne'
the | ia'
not | teiakoteriēñ'taro'.
she it knew. | ia'tkāie'ri' wā'kadji's'kwāri'
It sufficient (is) it mush was cooked | |
| 11 | nēñ'
now | ne'
the | nakwā'
the very | o'k'
just | dji'
where | niiehāiē ⁿ sā'
so her naked body large (is) | iodji's'kware'.
it mush is present. |
| 12 | nēñ'
now | ra'o ⁿ hā'
he himself | wā'hanā'dji'harā'ko'.
he unhung the kettle, | nēñ'
now | tā'hno ⁿ '
and (besides) | kē ⁿ '
here | noñ'we'
the place |
| 13 | ia'ha'n'botoñ'ko'
there he moved the door-flap aside | tā'hno ⁿ '
and | wā'hēñ'ro":
he it said: | "Aketsenē ⁿ 'sho"
"My slaves each one | | ka'sene".
do ye two come." | |

do ye two come hither." Thereupon thence emerged two animals; they were two large dogs. He said: "Do ye two wipe from along her naked body the mush spots that have fallen on her." Thereupon his slaves, two individuals in number, and besides of equal size, went thither to the place where she was standing. Now, of course, they two licked her naked body many times in many places. But, it is said, their two tongues were so sharp that it was just as if one should draw a hot rod along over her naked body. It is said that wherever they two licked the blood came at once. So it is said that when they two had finished this work, she stood there bathed in blood. He thereupon said: "Now, do thou dress thyself again." And she did redress herself. But, it is said, he said to his two slaves: "Come, my slaves, do ye two eat, for now the food that was made for you is cooked." So then the two beasts ate. And when they two had

E' ka'ti'	takeniā'kō ⁿ ne'	teknikowa'nē ⁿ	e'r'hār.	Wā'hēn'ro ⁿ :	1		
There sothen	thence they two came forth	they two large are	dog(s).	He it said:			
''Sāsenira'ke'f	(?ōnsasenira'ke'w) ^a	ie'hāiēnsā'ke'sho ⁿ	iodjiskware'-	2			
''Do ye two wipe it away again		her naked body on along	it mush is bespattered				
nio ⁿ ''	E'tho'ne'	ne'	raotsenē ⁿ o'koñ'ā'	tekeniā'she'	nēn'	3	
severally.	At that time	the	his slaves individually	they two individuals in number	now		
tā'hno ⁿ ''	dji'	nā'tekenikowa'nē ⁿ	e'	niā'hā'kenē'	ne'	dji'	4
and	where	so they two (are) large	there	just thither they two went	the	where	
i'tiete',	nēn' se'	o'k' wā'hī'	wā'akoti'hāiē ⁿ sākanēnt'ho ⁿ .	E' se'	5		
there she stood,	now indeed	only verily	they her naked body licked repeatedly.	There indeed,			
ia'kē ⁿ	niionēn'nā'sāte't	dji'	nī'io't	ne'	ioroñwaratarī'hē ⁿ	e'	6
it is said,	so their tongues sharp (are)	where	so it is	the	it rod hot (is)	there	
naoñtāie'sere'	ie'hāiē ⁿ sā'ke'sho ⁿ ,	ne'	ē ⁿ s	ia'kē ⁿ	ne'	dji'	7
so it one would draw along	her naked body along on,	the	customarily,	it is said,	the	where	
noñ'we'	nakakā'noñte'	nakwā'	o'k' e'	kanekwē ⁿ sura'tie'.	Ne'	8	
the place	so they licked	the very	just there	it blood came along with it.	The		
ka'ti'	ia'kē ⁿ ,	ne'	nēn'	ē'keni'sā'	nakwā'	o'k' thidjene-	9
sothen,	it is said,	the	now	they two it finished	the very only (just)	she blood stood	
kwē ⁿ sote',	E'tho'ne'	nēn'	wā'hēn'ro ⁿ :	''Nēn'	sāsatseroñ'nī'.	10	
forth.	At that time	now	he it said:	''Now	do thou thyself dress again.		
E'tho'ne'	nēn'	sāioñtseroñ'nī'.	No'k'	ne'	raotsenē ⁿ okoñ'ā'	11	
At that time	now	she herself again dressed,	And	the	his slaves individually		
wā'rēn'hā'se',	ia'kē ⁿ :	''Aketsenē ⁿ okoñ'ā',	hau'.	tedjitskā'ho ⁿ .	12		
he it said to them,	it is said:	''My slaves individually,	come,	do ye two eat.			
Nēn'	wā'hī'	wā'ka'rī'	ne'	ietchikhoñniēn'nī'.	E'tho'ne'	nēn'	13
Now,	verily	it is cooked	the	she you two food has prepared for.	At that time	now	

^a This is the more correct form of the preceding term.

finished eating, he said to them: "Now do ye two reenter the other room." Thereupon they two reentered the other room, and moreover he shut them up therein.

Then, it is reported, he said: "It is true, is it not, that thou desirest that thou and I should marry? So, now, thou and I do marry."

So then the things that came to pass as they did during the time she was there were all known to her beforehand, because her father had indeed foretold all these things to her; hence she was able with fortitude to suffer the burns without flinching, when the mush spattered on her while she was cooking. If she had flinched when the drops of hot mush fell on her, he would have said to her: "I do not believe that it is true that it is thy wish that thou and I should marry." Besides this she bore with fortitude the pain at the time when the two

- 1 wā'tkiatskā'hoⁿ. No'k' ne' nēn' cū'kenikhwēn'tā'ne' wā'hēn'roⁿ:
they two (anim.) ate, And the now they two it food finished he it said:
- 2 "Nēn' skā'n'ho' 'hātī' iōnsasadjiata'weā'te'." E'thone' nēn'
"Now beyond it door- thither again do ye two enter," At that time now
flap
- 3 skā'n'ho' 'hātī' iōnsakiata'weā'te' nēn' tā'hmoⁿ iōnsashako'n'ho'toⁿ.
beyond the door- thither they two entered, now and iōnsashako'n'ho'toⁿ.
flap shut up.
- 4 E'tho'ne', iā'kēⁿ, nēn' wā'hēn'roⁿ: "To'kēⁿske' wā'hī' e'
At that time, it is said, now he it said: "It is true verily thus
said,
- 5 nītsā'nikoⁿ 'hro'tēⁿ ne' āiōnkenī'niake'. Nēn' ka'tī' wā'ōnke-
so thus thy mind (is) the thou-I should marry, Now so then thou-I do
kind of
- 6 nī'niake'."
marry."
- 7 Ne' ka'tī' ne' dji' nā'awēⁿ 'seroⁿ ne' dji' nēn' nā'he' e'
The so then the where so it happened the where now length of there
iteratively time
- 8 iēia'ko. Akwe'koⁿ o'hēn'toⁿ tiakoteriēn'tare', a'se'kēⁿ ne'
there she Whole beforehand there she it knew of, because the
arrived, (all) (in front)
- 9 ro'ni' 'hā' akwe'koⁿ se' te'shako'hro'rī' ne' kari'hoū'ni'
he her father all, indeed, he her told the it it caused
- 10 wā'ekwe'ni' wā'ōntā'kats'tate' ne' dji' nīio'tarī' 'hōⁿ cū'akodjis-
she it was able she herself nerved to the where so it hot (is) it her mush
to do endure it
- 11 kwatoū'ko' ne' nēn' cū'akodjisko'hoⁿ, a'se'kēⁿ to'kā' aōntā-
spattered on the now she it mush boiled, because if she it had
- 12 iakotoⁿ 'noⁿ ne' nēn' cū'ako'stara'rā'ne' ne' iōdjiskwatari' 'hēⁿ
shrunk from the now it drop her adhered to the it mush (is) hot
- 13 ā'hawēn'ko', kī': "Iā' to'kēⁿske' e' tetisā'nikoⁿ 'hro'tēⁿ ne'
he would have I believe: "Not it is true thus such there thy mind is the
said, believe:
- 14 āiōnkenī'niake'." No'k' o'ni' ne' dji' wā'ōntā'kats'tate' ne'
thou-I should marry," And also the where she herself nerved to endure it the

head strap. I will give some meat to thy people. Moreover, the entire village of people with whom thou dwellest in one place must all share alike in the division of the meat when thou arrivest there."

Thereupon, it is told, he climbed up above and drew down quarters of meat that had been dried. It is said that he piled it very high in the lodge before he descended. He then put the meat into her burden basket until it was full. Then, it is told, he took up the basket, and he shook the basket to pack the meat close. It actually did settle so much, it is told, that there was but a small quantity [apparently] in the basket. Now, he again began to put meat into the basket. It was again filled. And he again shook it to cause it to settle, and again it settled until it occupied but a very small space in the basket. Thus he used all the meat thrown down, and yet the basket was not full. Thrice, it is told, he drew down the quarters of

- 1 ne' o'k' iekanatakwe'ko^{na} ne' skā'ne' tisewanak'ero' akwe'ko^{na}
the only just it village whole the one in (place) just there y'dwell all
- 2 shā'te^{na}ia'wēne' ē^{na}batia'kho^{na} ne' o'wā'ro^{na} ne' nēn' iē^{na}se'sewe^{na}.
equal it shall happen they (m.) it will share the it meat the now (there thou wilt arrive.)
- 3 E'tho'ne', ia'kē^{na}, nēn' iā'barat'hē^{na} ē'neke^{na} tā'hā'wa'raui'se-
At that time, it is said, now thither he climbed high (place) he quarters
- 4 rē^{na}te' ne' io'wā'rat'hē^{na}. Ā'e'rē^{na}, ia'ke^{na}, nā'otoñwes'hā'ne' ne'
of meat the it meat dry (is). Far yonder, it is said, it pile became large the
got down
- 5 kano^{na}'sāko^{na} ne' nēn' toñta'bats'nē^{na}te'. E'tho'ne' nēn' ako'the-
it lodge in the now thence he descended, At that time now he her
- 6 ra'ko^{na} ne' ioñtke'tats'thā' e' wā'ha'wa'ra'tā' dji' nio're'
basket in the one uses it to bear it by there he placed the meat where so it is
the forehead strap in (it) distant
- 7 wā'kā'nā'ne'. E'tho'ne' ne' ia'kē^{na}, wā'thā'therā'kwe' tā'huo^{na}'
it it filled. At that time the, it is said, he it basket took up and
- 8 wā'thā'therakareñ'ro^{na} ia'ha'djio'roke'. To'kē^{na}'ske', ia'kē^{na}.
he basket rocked from side to side he it caused to settle It is true, it is said,
down.
- 9 oñtā'djio'roke', nakwā' o'sthoñ'hā' o'k' te'tkāre'. Nēn' a're'
it itself settled, the very it small is only there it is present (is left). Now again
- 10 toñtā'batā'sāwē^{na} sā'hā'wa'ra'tā' ne' a'thera'ko^{na}. Saka'nā'ne'
there again he began again he it meat the it basket in. Again it became
put into full
- 11 a're'. E'tho'ne' nēn' a're' sā'ha'djio'roke' ne' a're' nakwā'
once more. At that time now again again he it caused to settle the again the very
- 12 o'sthoñ'hā' o'k' te'tkāre'. E' thūā'hā'sā'te' ne' o'wā'ro^{na} iā'
it small is only there it re- Thus, until he used it all the it meat not
mains (is left).
- 13 teiona'noñ'o^{na}. Ā'sē^{na}, ia'kē^{na} nā'ha'terātste' tā'ha'wā'raui'serē^{na}te'.
it it filled. Three, it is said, so he repented it he got down quarters of meat.

meat, and each time, it is said, did the meat nearly fill the lodge. Not until then was the basket filled. So then, when the basket was full, it is told, he said: "When thou arrivest there, thou and the inhabitants of the place must assemble in council, and the meat shall be equally divided among you. Moreover, thou must tell them that they severally must remove the thatched roofs from their lodges when the evening darkness comes, and that they must severally go out of them. And they must store all the corn [hail] that will fall in the lodges, for, indeed, verily, it will rain corn [hail] this very night when thou arrivest there. So now thou must bear on thy back by means of the forehead strap this basket of dried venison." Thereupon he took up the basket for her, and he said: "Thou must carefully adjust the burden strap in the proper place, because it will then not be possible for thee to move the burden strap to a new place, no matter how tired soever

- Tho'·há· ēⁿ·s, ia'kēⁿ, wā'kā'nā'ne' ne' dji' nikanoⁿ·sā'. On'wa' 1
 Nearly usually, it is said, it it filled the where so it lodge Just now
 large (is),
- wā'kā'nā'ne'. Ne' ka'ti' ne' nēn' cū'kā'nā'ne' ē'tho'ne', ia'kēⁿ. 2
 it it filled, The so then the now just it was filled at that time, it is said,
- wā'hēn'roⁿ·: "Ne' nēn' iēⁿ·se'·sewe' ēⁿietchiātēkēnīsā'te' ne' 3
 he it said; "The now there thou wilt arrive they you shall assemble in the
 council
- iēnāk'ere' tā'hnoⁿ· ēⁿietchiāk'hoñ'hā'se' ne' o'wā'roⁿ. 4
 they dwell and they it shall divide among you the it meat,
- shā'tēⁿiawēn'ne' akwe'koⁿ·. Tā'hnoⁿ· ēⁿietchi·bro'ri' ne' 5
 equal so it will all And will one·you tell the
 happen
- ēⁿioⁿskwā'ron'ko' ne' dji' iakonoⁿ·sō'toⁿ ne' nēn' ēⁿtio'kārahwe' 6
 will they remove bark- the where their lodges stand the now again will it become
 roofs severally dark
- ne' o'ni' ne' ēⁿioiakēn'·seroⁿ. Ne' akwe'koⁿ· ēⁿioñteweñ'toⁿ 7
 the also the they will go out of doors. The all they it will care for
- ne' o'neⁿste' ne' kanoⁿ·sākoⁿ· ēⁿkako'ron'tā'ne', a·se'kēⁿ· ne' 8
 the it corn the at lodge in it will pale up, because the
 hail
- se' wā'hi' ne' o'neⁿste' ēⁿiokeñ'nore' ne'ne' dji' wā'son'tate' 9
 in- verily the at corn will it rain the that where it night-as-
 deed hail extant
- ne' nēn' iēⁿ·se'·sewe'. Neñ ka'ti' iēⁿ·se'sata'therake'tate' 10
 the now there thou wilt arrive Now so then thither again thou wilt bear it
 arrive, basket on thy back by the forehead strap
- kēⁿ·'kēⁿ· o'skēñnoñ'toⁿ io'wā'rat'hēⁿ·, E'tho'ne' nēn' 11
 this it is it deer it meat is dry " At that time now
- wā'te'shako'therā'kwēⁿ ne' o'ni' wā'hēn'roⁿ·: "Akwa' kasate- 12
 he it basket for her took up the also he it said. "Very do thou do
- wēñ'toⁿ· dji' noñ'we' ēⁿwatke'to'hetste', a·se'kēⁿ· iā'· se' 13
 with care where place it forehead strap will pass, because not in
 (deed)
- e'reⁿ· thāske'tā'kwī'te' iaweron'hā'tiēⁿ to' nā'tēⁿshwi'shēⁿ·heie' 14
 in an other than it it forehead A matters not low so thou wilt die in thy
 place strap shalt move, strength become we tried

thou mayest become, until thou indeed arrivest there. Now, at that time thou must remove thy burden." So then, when she had completed her preparations, she adjusted the burden strap so that it passed over her forehead at the fittest point. She then said: "Now I believe I have completed my preparations, as well as chosen just where the burden strap shall pass." Thereupon he released his hands from holding up the basket for her, and now, moreover, she started on her journey homeward.

Now, moreover, the basket she carried on her back was not at all heavy. But when she had gone perhaps one-half of the way back on her journey, the burden began to be heavy in a small measure. Then, as she continued her journey, it gradually became heavier. The instant she reached the inside of the lodge, the burden strap became detached and the basket fell to the ground, and the dried meat fell out of it. The meat filled the space within the lodge, for did she not bring much

- | | | | | | | | |
|----|---|------------------------------------|--|--------------------------------------|--|---|-------------|
| 1 | dji' | niio're' | se'' | wā'hī' | iō''se''sewe'. | E'tho'ne' | nēn' |
| | where- | so it is
distant | indeed | verily | there thou wilt
arrive. | At that time | now |
| | ē''se'satke'tā'sī'." Ne' ka'ti' ne' dji' nēn' wā'eweieñnēn'tā'ne' | | | | | | |
| 2 | thou wilt take it from
bearing it on thy back by
the forehead-strap." | | | | | | |
| | The | so then | the | where | now | she task completed | |
| 3 | wā'ekwata'ko' | dji'' | noñ'we' | nē''watke'to'hetste' | wā'iro'": | "Nēn'. | |
| | she it adjusted with
care | where | the place | there it forehead strap
will pass | she it said: | "Now, | |
| 4 | ki'' | wā'keweiñnēn'tā'ne' | dji' | noñ'we' | nē''watke'to'hetste'." | | |
| | I be-
lieve, | I it task have completed | where | the place | there it forehead strap will
pass." | | |
| 5 | E'tho'ne' | wā'ha'tkā'we' | ne' | dji' | ro'therakara'tato'' | tā'hno'' | |
| | At that time | he it let go | the | where | he it basket held up | and | |
| 6 | e'tho'ne' | nēn' | sāio''tēñ'tī'. | | | | |
| | at that time | now | she started home
ward. | | | | |
| 7 | Nēn' | tā'hno'' | īā'' | othe'no'' | teio'k'ste' | sāioñta'therake'tate'. | |
| | Now | and | not | anything | it heavy is | again she it basket hears on her
back by the forehead-strap. | |
| 8 | To'kā' | o''to' | shā'tewā'sēñ'no'' | dji' | niio're' | niieiakawe'noñ | nēn' |
| | if | perhaps | just it (is) middle | where | so it is
distant | just there she had
gone | now |
| 9 | toñtā'sāwe'' | o'sthoñ'hā' | wā'okstēñ'ne'. | Ne' | ka'ti' | ne' | dji' |
| | there it began | it (is) small | it heavy became. | The | so then | the | where |
| 10 | niiko'tēñtioñ'hā'tie' | tāio'kstēñ'sere'. | īā'tkaje'rī' | kano''sako'' | | | |
| | just so she traveled along | it became heavier
increasingly. | it sufficient is | it lodge in | | | |
| 11 | ioñsūiera'tā'ne' | nēn' | toñtke'totari'sī' | tā'hno'' | e'tā'ke' | īā'ho''the- | |
| | there again she
stood | now | it forehead-strap
became unfastened | and | down, on
the ground | there it | |
| 12 | rañēñ'tā'ne' | tā'hno'' | oñweron'tā'ne' | ne' | io'wā'rat'hē''. | Wā'kā'- | |
| | basket fell | and | it spilled | the | it meat dry (is). | It it filled | |
| 13 | wā'ra'nā'ne' | ne' | dji' | niio'nak'tā' | ne' | kano''sako''. | E'so' se'' |
| | with meat | the | where | so its room
large (is) | the | it lodge in. | Much indeed |

meat on her back? For thrice, is it not true, he had pulled down meat in his lodge when he was putting the meat into her basket at the time when he was making up her burden? It was then that she told them that they must remove the thatched roofs from their lodges when it became evening.

Then she said: "He has sent you some meat. Now then, my kinsfolk, take up this meat lying in the lodge." Then at that time her people took up the dried meat, and so they all carried it away. She then said: "Ye must remove the thatched roofs from the lodges that severally belong to you the first time ye go to sleep, because my spouse has sent word that he will give you some white corn [white grains] during the time that ye will again be asleep. It will rain white grains while ye again are asleep." So, when it became dark,

wā'hi'	ne'	djiako'wā'rake'te',	a'se'kē ^{n's}	ā'sō ^{n's}	se'	wā'hi'	1
verily	the	she meat bore on her back by the forehead-strap,	because	three	indeed	verily	
nā'hakar'hāte'nī'	ne'	raono ^{n's} sako ^{n's}	ne'	nēn'	cā'hā'wā'rā'tā'	ne'	2
so many he turned (or threw) it down	the	his lodge in	the	now	since he meat placed in it	the	
ako'thera'ko ^{n's}	ne'	nēn'	sāshako'rie'noñ'niē ^{n's}	E'tho'ne'	ka'ti'		3
her basket in	the	now	he it her burden made for,	At that time	so then		
nēn'	wā'ōnt'hro'rī'	ne'	ē'io ^{n's} skwā'hron'ko'	ne'	dji'	iako-	4
now	she it told	the	they will (must) take off the bark-roof plurally	the	where	their	
no ^{n's} 'so'to ^{n's}	ne'	nēn'	ē'io'karā'sue'hā',				5
lodges stand plurally	the	now	it will become some- what dark,				
E'tho'ne'	wā'i'ro ^{n's} :	"E'tchisewā'warañōtē ^{n's} hā'tie',				Nēn'	6
At that time	she it said:	"He meat you has sent along to,				Now	so then
ne'	kwano ^{n's} 'kwe'o'ko ^{n's}	te'sue'kwe'	kē ^{n's} 'i'kē ^{n's}	kā'wa'rake'-'hro ^{n's}			7
the	ye my kindred severally	do ye it take up	this it (is)	it meat lying in a pile			
kano ^{n's} 'sako ^{n's} :	Ta',	e'tho'ne'	nēn'	ne'	akaoñkwe'tā'	nēn'	8
it lodge in "	so,	at that time	now	the	her kindred	now	
wā'tie'kwe'	ne'	io'wā'rat'hē ^{n's} ,	Ne'	ka'ti'	ne'	nēn'	9
they it took up	the	it meat dry (is),	The	so then	the	now	all (it is)
ia'o'hāwe',	e'tho'ne'	nēn'	wā'i'ro ^{n's} :	"E ⁿ 'teia'skwā'hron'ko'			10
thither they it bore away,	at that time	now	she it said:	"Ye will remove it bark roof plurally			the
dji'	sewano ^{n's} 'so'to ^{n's}	ne'	ē'wtatie're ^{n's} 'te'	nēn'	ē'sewēn'tā'we',		11
where	your houses stand one by one	the	it will be the first	now	ye will sleep,		
a'se'kē ^{n's}	rawēn'hā'tie'	ne'	teiakeni'tero ⁿ	onē ^{n's} 'stakēn'rā'	ē'ietchi-		12
because	he it said along, sent word	the	one I with whom abide	it corn white	he you corn		
sewanē'stanōn'te',	Onē ^{n's} 'stakēn'rā'	ē'io'kēn'nore'	dji'	nā'he'			13
	will give,	It corn white	it will rain	where	it lasts, so long		
ē'teisewēntā'ske',	"again ye will sleep."						14

it showered corn [hail] during the entire night, and so by this means they had much grain [hail] when day dawned.

Then, in truth, they removed the roofs from their several lodges, and they retired to sleep. So, when they awakened, in truth, then there was very much corn [hail] lying in the lodges. The white corn [grain] lay above one's knees in depth. Thus lay the white corn, for so long as they slept it showered white corn [grain]. The reason that he gave her people corn was because he had espoused one of their people.

After a suitable time she started back, going to the lodge of her spouse. Verily she again made the journey in the same time that it took her the first time she went thither. So then, when she arrived there, she of course at that time related to him all that had happened

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|----|------------------------------|------------------|---------------------------|--|--|---------------------------------------|-------------------------|
| 1 | Ne' | ka'ti' | ne' | nēn' | tāiokara'hwe' | wā'okēn'nore' | o'nēn'ste' |
| | The | so then | the | now | then it became
dark | it rained | it corn
(hail) |
| 2 | ā'sōntākwe'ko ⁿ . | E' | ka'ti' | noñtoñtie'ra'te' | wā'rotine ⁿ stakā'tē ⁿ ne' | | |
| | it night entire | There | so then | it did it by this
means | their corn (hail) became
abundant for them | | |
| 3 | ne' | nēn' | cā'o'r'hē ⁿ . | | | | |
| | the | now | it (became)
morning. | | | | |
| 4 | To'kē ⁿ ske' | ka'ti' | | wā'oñ'skwā'hroñ'ko' | nēn' | e'tho'ne' | wā'ho- |
| | It is true | so then | | they removed bark-
roof plurally | now | at that
time | they |
| 5 | tī'tā'we'. | Ne' | ka'ti' | ne' | nēn' | shoñsa'hati'io' | to'kē ⁿ ske' |
| | fell asleep. | The | so
then | the | now | again they awoke | it is true |
| 6 | ia'we'towa'ne ⁿ | | | kano ⁿ 'sāko ⁿ . | ka'io ⁿ . | E'nekē ⁿ . | na'akokwits'hāti' |
| | it is a quantity
great | | | it lodge in | it lay | Above | so one's knee side of |
| 7 | e' | ni'tio' | ne' | onē ⁿ stakēn'rā' | a'se'kē ⁿ ' | dji' | na'he' |
| | there | so it is
deep | the | it corn white | because | where | it lasts (so
long) |
| 8 | e' | na'he' | | onē ⁿ stakēn'rā' | io'kēn'nōro ⁿ . | Ne' | tiōri'hwa' |
| | there | it lasted | | it corn white | it has ruined. | The | it is reason |
| 9 | kā'o ⁿ | ne' | | o'nē ⁿ sto' | ne' | akaonkwe'tā' | ne' |
| | gave to | the | | it corn
(hail) | the | her kindred | the |
| 10 | ne' | raoñnoñkwe'tā'. | | tā'hno ⁿ . | ne'tho' | ni'hatiri'ho'tē ⁿ . | |
| | the | his kindred, | | and | such | so their custom was. | |
| 11 | Akwā' | e'tho' | dji' | na'he' | nēn' | sāio ⁿ tēn'ti'. | e' |
| | Very | enough | where | it lasts | now | (again she started)
she went home | there |
| 12 | ne' | dji' | thono ⁿ sote' | ne' | ro'ne'. | E' | ki' |
| | the | where | there his lodge
stands | the | he her
spouse. | There, I | again |
| 13 | oñtha'ha'kwe' | dji' | ni'io't | ne' | tiotiere ⁿ to ⁿ . | e' | cā'ē ⁿ te'. |
| | her journey took | where | so it
stands | the | so it was first | there | where she
went. |
| 14 | ka'ti' | ne' | nēn' | eiioñsā'ioñwe'. | Ta'. | e'tho'ne' | wā'hi' |
| | so then | the | now | there again she
arrived. | So, | at that
time | verily |
| 15 | sā'hoñwā'hro'ri' | | | akwe'ko ⁿ . | dji' | na'awē ⁿ sero ⁿ | ne' |
| | again she him told | | | it all | where | it happened serially | the |
| | | | | | | | where |
| | | | | | | | again |

to her during her journey to and from home. Of course they two now abode together, for the reason, of course, that they two were espoused.

After a time he then said: "I am ill." So then, his people marveled at what he said, for the reason that they did not know what it was for one to be ill. So, therefore, at the time when they comprehended what had occurred in regard to him, they, of course, individually, as was customary, studied the matter, and informed the man who was ill what to do. It would seem, one would imagine, that his illness did not abate thereby, even though many different persons made the attempt, and his recovery was yet an unaccomplished task. So thus it stood; they continued to seek to divine his Word. Then, therefore, when they failed to cure his illness, they questioned him, saying: "How, then, perhaps, may we do that thou mayest recover from thy

kwā't'ho', she it visited,	Ta', So,	nēn' now	ne'tho' thus	ní'io't so it stands	wā'hi' verily	skā'ne' (together (at one)	nítero" they two abode,	1
ro'ne' his spouse (she is)	se' indeed	wā'hi', verily,						2
A'kare' After a time	nēn' now	wā'hēn'ro" he it said;		Wākeno" "I am ill,"		Ta', So,	e'tho'ne' at that time	3
nēn' now	ne' the	raoūkwe'tā' his people		wā'hotine'hrā'ko' they marveled	ne' the	dji' where	nā'ho'tē" such kind of thing	4
ra'to" he it said,	a'se'ke" because	īā' not	te'batīēntē'ri' they it knew	o' what	ne' the	nā'ho'tē" such kind of thing (it is)	ne' the	5
āiakonē" one should be ill,	Ne' The	ka'ti' so then	ne' the	dji' where	nēn' now	wā'hoti'niko'hrāiēn' they it understood		6
tā'ne' where	dji' so it	nīotēri'hwātiē'rē" matter was done	ne' the	rao" he himself at (himself to),	Nēn' Now	wā'hi' verily		7
shatīā'tats'ho" they every person one by one	dji' where	ē's custom- arily	ní'io't so it (is)	dji' where	tē" he it will judge of	hāiā'to're'te' he him told		8
ē's cus- tomarily	ne' the	rono" he is ill	ne' the	dji' where	nā'hā'iere' so he it should do,	īā' Not	ho" perhaps is it	9
ta'hoūsa'haie'wēn'tā'ne', again he recovered his health,				wā'thoūntenioū'ko' they took turns plurally	īā' not,	kī' believe,	tewaa'to' it it is able to do	10
aoūsa'haie'wēn'tā'ne', should again he recover his health,	Ta', So,	e' thus	ní'io't so it (is)	hotē" he it feast holds	ē'tho' there	hoūwa- they		11
wēnni'saks, sought to divine his Word continually,	Ne' The	ka'ti' so then	a'kare' after a time	ne' the	dji' where	nēn' now	wā'hoūnā'ta'ko' they it failed to do	12
ne' the	aoūsa'hoūwatēn'to" again they his health restore	e'tho'ne' at that time	nēn' now		wā'hoūwari'hwānoū'to'se', they him asked questions,			13
wā'hoūnī'ro" they it said	O' "What"	ka'ti' so then	o" may it be	te' so we it should do	ne' the	aoūsa'sie' again thou shouldst		14

illness?" Then he answered them, saying: "I am thinking that, perhaps, I should recover from my illness if ye would uproot the tree standing in my dooryard [on my shade], and if there beside the place from which ye uproot the tree I should lay myself in a position recumbent."

So thereupon his people uprooted the tree that stood in his dooryard. This tree belonged to the species wild cherry [dogwood; in Tuscarora, Nakwēnnōⁿiēñthuc], and was constantly adorned with blossoms that gave light to the people dwelling there; for these flowers were white, and it was because of this that the blossoms gave light, and, therefore, they were the light orb [sun] of the people dwelling there.

So when they had uprooted the tree, he said to his spouse: "Do thou spread for me something there beside the place where stood the tree." Thereupon she, in fact, spread something for him there, and

- 1 wēñ'tā'ne'z' Ta', e'tho'ne', ia'kōⁿ, thotā'ti' ne' o'ni' wā'-
recover thy So, at that time, it is said, he replied the also he
health?"
- 2 hēñ'roⁿ: "I'ke're' oⁿ'te^s aoñsaki'e wēñ'tā'ne' to'kā' aesewarōñ-
it said: "I it think it may I would recover my to'kā' you it tree
be health should
- 3 totā'ko' ne' akwatēñno'serā'ke' i'kōⁿ ke'r'hite', tā'hnoⁿ e'
uproot the my yard in it is it tree stands, and there
- 4 iēⁿkatā'tion'nite' ak'tā' dji' noñ'we' nōsewarōñtotā'ko'."
there I my body supine near where the place ye it tree will uproot,"
will lay beside it
- 5 Ta', e'tho'ne' ne' raonkwe'tā' wā'hatiroñtotā'ko' ne' ke'r'hite'
So, at that time the his people they it tree uprooted the it tree
stands
- 6 ne' dji' raotēñno'serā'ke', o'rā'toⁿ a nā'karoñto'tēⁿ ne' ke'r'hite'
the where his yard in, it wild such it kind of the it tree
cherry tree (is) stands
- 7 tiio'tkoⁿ iotei'teōñte' ne', ia'kōⁿ, teio'swathe'tā'koⁿ ne' dji'
always, it bears flower the, it is said, it causes it to be light the where
continuously as part of itself thereby
- 8 e' ratināk'ere'; a'se'kōⁿ kēñra'kēⁿ nīkatei'teō'tēⁿ ne'
there they dwell; because it white (is) such it flower
kind of (is) the
- 9 aorī'hwā' teio'swat'he' ne' aotei'teā' ne' dji' kēñra'kēⁿ ni'io't.
its cause it (is) light the its flowers the where it (is) white so it (is),
stands,
- 10 Ne' nā' raotirā'kwā' ne' e' noñ'we' nī'hatināk'ere'.
The that their it sun (is) the there place just there they
it is dwell,
- 11 Ne' ka'ti' ne' neñ' ei'hotiroñtotā'kwēⁿ wā'shakawēⁿ'hā'se'
The so then the now they had uprooted the tree he her it said to
- 12 ne' rō'ne': "E' iā'takitskar' hā'se' āk'tā' ne' dji' ke'r'hitā'-
the his spouse: "There thither do thou me near be- the where it tree
side it
- 13 kwe' E'tho'ne' tō'kōⁿsko' e' iā'hoñwēⁿtskar' hā'se', tā'hnoⁿ
stood, At that time it is true there there the spread a mat for him, and

^a Several different kinds of trees and plants are named by various narrators as the tree or plant thus uprooted. Here the narrator intended the dogwood, although he gave the name for wild cherry.

he then lay down on what she had spread for him. And so, when he lay there, he said to his spouse: "Here sit thou, beside my body." Now at that time she did sit beside his body as he lay there. He then said to her: "Do thou hang thy legs down into the abyss." For where they had uprooted the tree there came to be a deep hole, which extended through to the nether world, and the earth was upturned about it.

That, then, it is true, came to pass, that while he lay there his suffering was mitigated. All his people were assembled there, and moreover, they had their eyes fixed on him as he lay there ill, marveling at this thing that had befallen him himself; for the people dwelling here did not know what it is to be ill. So then, when he had, seemingly, recovered from his illness, he turned himself over,

e'tho'ne'	e'	ĩ'há'rate'	djĩ'	noñ'we'	wā'hoñwē'tskar'hā'se',	1				
at that time	there	there he lay down	where	the place	she him mat spread for,					
Ne'	ka'ti'	wā'hi'	ne'	djĩ'	nēñ'	e'	rāiā'tioñ'mi'	wā'shakawē'	2	
The	so then	verily	the	where	now	there	his body was extended	he her it said to		
hā'se'	ne'	ro'ne':	ːKēː	sa'tiēː	kā'tāk'tā,"	E'tho'ne'	nēñ'	3		
	the	his spouse	"Here	do thou sit	beside my body."	At that time	now			
to'kē"sko'	e'	wā'oñ'tiē"	ne'	djĩ'	rāiā'tāk'tā'	ne'	djĩ'	4		
it is true	there	she set herself	the	where	his body beside	the	where			
rāiā'tioñ'mi'.	Nēñ'	wā'hēñ'ro'":	ːlā'tesatchi'no"te'	o'shoñ'wāko'":	5					
his body was extended.	Now	he it said,	ːThither do thou hang thy legs	it hole in,"						
a'se'kē"	io'shoñwe'o'":	io'to"hwēñdjia'te'	tha'ro"	ne'	djĩ'	nika'	6			
because	it became a hole,	it tore up the earth	the	where	so it is					
tēñs	ne'	e'	tiio"hwēñdjia'te'.					7		
thick	the	there	thither it earth stands forth.	*						
Ne'	ka'ti'	wā'hi'	ne'	djĩ'	nēñ'	e'	rāiā'tioñ'mi'	nēñ'	toñ-	8
The	so then	verily	the	where	now	there	his body was extended	now	thence it	
tok'tē"	ne'	djĩ'	nĩ'horo"hia'kē"	Akwe'ko"	ne'	raoñkwe'tā'	9			
diminished	the	where	so he is suffering.	It all	the	his people				
e'	ĩakotkēñmĩ'so"	ne'	o'ni'	te'hoñwakan'ere'	ne'	djĩ'	nĩ'io't	10		
there	they are assembled	the	also	they watched him	the	where	so it is			
djĩ'	rono"hwāk'tani'	rotiri'hwane'hrako'o"	ne'	djĩ'	nĩoteri-	11				
where	he is ill	they marveled at the matter	the	where	such it matter					
'hwatiē'rē"	ne'	rao'hā'ke'.	a'se'kē"	ĩā'	te'hatitiēntē'ri'	ne'	12			
had taken place	the	himself to,	because	not	they knew it	the				
e'tho'	thatinak'ere'	o'	ne'	nā'ho'tē"	ne'	āiakoño"hwak'tē"	13			
there	there they dwell	what it is	the	such kind of thing	the	one should become ill,				
Ne'	ka'ti'	ne'	djĩ'	nēñ'	ā'niō'	sa'hāiē'wēñ'tā'ne'	ne'	djĩ'	14	
The	so then	the	where	now	seem- ingly	again he recovered his health	the	where		
rono'hwāk'tani'.	e'tho'ne'	nēñ'	wā'hatkar'bat'ho'	tā'hno"	wā-	15				
he is ill	At that time	now	he turned over	and	he					

turning upon his side, and then, resting himself on his elbows, he at the same time looked into the hole. After a while he said: "Do thou look thither into the hole to see what things are occurring there in yonder place." He said this to his spouse. Thereupon she bent forward her body into the hole and looked therein. Whereupon he placed his fingers against the nape of her neck and pushed her, and she fell into the hole. Then he arose to a standing posture, and said to his people: "Now do ye replace the tree that ye have uprooted. Here, verily, it lies." They immediately reset the tree, so that it stood just as it did before the time they uprooted it.

But as to this woman-being, she of course fell into the hole, and kept falling in the darkness thereof. After a while she passed through it. Now when she had passed through the thickness thereof to the other

- 1 'hatiä'tokoñroñ'tate' tä'hno'' o'tho'ne' nēñ' wä'thathio'sotoñ'nio''
turned his body on its side and at that time now he rested on his elbows
- 2 e'' iä'to'hakan'ere' ne' o'shoñ'wäko'', A'kare' nēñ' wä'hēñ'ro'':
there thither he looked the it hole in, After a time now he it said:
- 3 '' iä'satkät'ho' ne' o'shoñ'wäko'', o'' nä'ho'tē'' nitiotie're'',
"Thither do thou look the it hole in, what is it such kind of thing there so it is doing
- 4 ne' i'si'', Ne' wä'shakoñ'hä'se' ne' ro'ne', E'tho'ne' nēñ'
the far yonder," The he said to her the his spouse, At that time now
- 5 iä'tioñ'sä'kete' o'shoñ'wäko'' e'' iä'teiekän'ere', E'tho'ne' dji'
thither she bent forward it hole in there thither she was looking, At that time where
- 6 ieuä'ka'ron'te' e'' iä'theñmisno''sä'rē'' no'k' iä'shako'rek'
her nape of the neck (is) there there he placed his fingers and thither he her pushed
- 7 tä'hno'' o'shoñ'wäko'' iä'ciä'tē'', E'tho'ne' nēñ' sä'hatkets'ko'
and it hole in thither her body fell, At that time now again he arose
- 8 tä'hno'' wä'shakawä''hä'se' ne' raonkwe'tä': '' Nēñ' säswarön-
and he said to them the his people: "Now again do ye set
- 9 to'tē'' ne' sewarön'tota'kwē'', Kē'' wä'hi' kä'ic'', E'tho'ne'
up, the tree the ye tree have uprooted Here verily it lies," At that time
- 10 nēñ' sä'hatiroñto'tē'', Akwä'' o'k' he'' ni'teio't ne' dji' niio'-
now again they it tree set up, Verily just thus so it again the where so it
- 11 toñ'ne' äre'kho' ci'hotiroñtota'kwē'',
was before they it tree had uprooted,
- 12 Ne' wä'hi' kē''i'kē'' iakoñ'kwe' nēñ' wä'hi' nä'' ne' iä'ciä'-
The verily this it is she a man-being now verily that one the that thither her
- 13 tē''ne' o'shoñ'wäko'' tiio'karä's wä'ciä'ton'tie', A'kare' nēñ' iä'tioñ-
body fell it hole in there it is dark thither her body floated, After a time now thither she
- 14 to'thetste' nēñ' wä'hi' iä'ciä'ke''ne' ne' dji' nika'tēns ne' e''
passed out of it now verily thither she emerged the where so it is thick the there

world, she of course looked about her in all directions, and saw on all sides of her that everything was blue in color; that there was nothing else for her to see. She knew nothing of what would, perhaps, happen to her, for she did not cease from falling. But after a time she looked and saw something; but she knew nothing of the thing she saw. But, verily, she now indeed was looking on a great expanse of water, albeit she herself did not know what it was.

So this is what she saw: On the surface of the water, floating about hither and thither, like veritable canoes, were all forms and kinds of ducks (waterfowl). Thereupon Loon noticed her, and he suddenly shouted, saying: "A man-being, a female one is coming up from the depths of the water." Then Bittern spoke in turn, saying: "She is not indeed coming up out of the depths of the water." He said: "She is indeed falling from above." Whereupon

tio ⁿ hwēūdjiā'te'.	Nēn'	wā'hī'	wā'tionkā'thoñmion'hwe'	tā'hno ⁿ '	1		
there it earth stands forth.	Now	verily	she did look about in all directions	and			
wā'e'kē ⁿ '	o'k'	thā'tetēio'kwata'se'	ne' o'k' ne'	oroñ'hīā'	nī'io't.	2	
she it saw	only	just it it surrounds com- pletely	the only the	it blue sky	so it is stands.		
lā' othe'no ⁿ '	o'īā'	thāioñkā't'ho'.	lā' othe'no ⁿ '	teīakoteriēñ'	3		
Not	anything	other	she it could see.	Not	anything	she knows it	
tare' o' kī'	o'k' o ⁿ 'te'	nē ⁿ īakoiā'ta'wēñe'	a'se'kē ⁿ ' o'k'	tioo-	4		
what, I be- lieve,	only	perhaps	so it her body will happen to,	because	only	it	
tkoñtā'kwē ⁿ '	ieīā'ton'tie'.	No'k' a'kare'	nēn'	īā'oñkā't'ho' o'	5		
continues	her body is falling.	And	after a time	now	thither she looked (to see)	what it is	
kī', o'k' nītiotie'rē ⁿ .	lā' othe'no ⁿ '	teīakoteriēñ'tare'	djī' nā-	6			
I be- lieve,	only	so it is done (it state of things is).	Not	anything	she it knows	where such	
ho'tē ⁿ '	īā'oñkā't'ho'.	No'k' nēn'	se' wā'hī'	kā'hnekowa'nē ⁿ '	7		
kind of thing	thither she it saw.	And	now	indeed	verily	it great (water) liquid	
ne' īā'teīekan'ere'	no'k' kī'	ne' akao ⁿ 'hā'	īā' teīeīēñte'rī'	8			
the	thither she it saw	and	I believe	the	she herself	not	she knows it
ne' nā'ho'tē ⁿ '.	9						
the	such kind of thing.						
Ne' ka'tī'	ne' o'hneka'ke'	io'tī'hoñwā'keroñnioñne'se'	nīā'te-	10			
The	so then	tho	it water on	they boats drift about plurally from place to place	all it		
kā'sorā'tserake'.	E'tho'ne'	ne' Teoñniatarēñ'to ⁿ '	ne' wā'hat'toke'	11			
kind of duck in number.	At that time	the	Loon	the	he (it) noticed		
wā'tho'hēñ're'te'.	wā'hēñ'ro ⁿ '.	..Oñ'kwe'	tā'ie ⁿ '	kanoñ'wāko ⁿ '.	12		
he shouted.	he it said:	"A man being	she is coming	it water in the depths of."			
No'k' e'tho'ne'	Te'kā'ho ⁿ '	ta'hata'tī'	wā'hēñ'ro ⁿ '	..lā' se'	13		
And	at that time	Bittern	he replied.	he it said	"Not indeed		
kanoñ'wāko ⁿ '	thoñtā'ie ⁿ '.	Wā'hēñ'ro ⁿ '	..E'nekē'	se' tāieīā'	14		
it water in the depths of	thence does she come	He it said	Above	indeed	thence her body		

they held a council to decide what they should do to provide for her welfare. They finally decided to invite the Great Turtle to come. Loon thereupon said to him: "Thou shouldst float thy body above the place where thou art in the depths of the water." In the first place, they sent a large number of ducks of various kinds. These flew and elevated themselves in a very compact body and went up to meet her on high. And on their backs, thereupon did her body alight. Then slowly they descended, bearing her body on their backs.

Great Turtle had satisfactorily caused his carapace to float. There upon his back they placed her. Then Loon said: "Come, ye who are deep divers, which one of you is able to dive so as to fetch up earth?" Thereupon one by one they severally dived into the water. It was at

- 1 toñ'tie'. E'tho'ne' nēn' wā'hatiteicⁿ'ha'ieⁿ' ne' dji' nā'hati'iere'
is drifting. At that time now they held a council the where so they should do it
- 2 ne' dji' ā'shakonatewieñ'to'. lā'thotiri'hwāieñ'tā'se' ne'
the where they her should prepare for. There they decided for them selves the
- 3 Raniā'tēⁿ'ko'wā' iā'hoñwanoⁿ'ieⁿ'hāre'. e'tho'ne' ka'ti' ne'
he Great Turtle thence they invited him, at that time so then the
- 4 Tēoñniatarēn'toⁿ' nēn' wā'hēñ'roⁿ': "Ā'satia'takerā'kwe' ne' dji'
Loon now he it said: "Thou thy body shouldst cause to float the where
- 5 kēⁿ' sū'teroⁿ' kanoñ'wākoⁿ.' No'k' tiotierēⁿ'toⁿ' iā'shakotoñ'
here thou art, sothest it water depths of. And it is the first thing thither they them
- 6 nie'te' iotitio'kowa'neⁿ' ne' sorā'hokoñ'ā'. Wā'tkoñti'tēⁿ' tā'hnoⁿ'
sent they are a large body the ducks plurally. They flew and
- 7 wā'koñthāra'tāte' tā'hnoⁿ' ionathwe'noñni'hā'tie' tā'hnoⁿ' iā'tia'
they themselves caused to ascend and they themselves caused to be in a close body and thither
- 8 konate'rā'te' ē'nekēⁿ'. E' tūieia'tā'ra'ne' ne' koñti'shoñ'ne'.
they her went to meet above. There her body alighted the their backs on.
- 9 E'tho'ne' nēn' skēñnoñ'ā' toñtakoñtsneⁿ'te' iakotia'tēⁿ'hawī'.
At that time now slowly thence they descended they her body bore.
- 10 koñti'shoñ'ne' ieia'tarā'tie'.
their backs on her body rested coming.
- 11 lā'tkāie'ri' ne' Raniā'tēⁿ'kowā' nēn' roti'nowā'kerā'koⁿ'. E'tho'
Very correctly the he Great Turtle now he his carapace causes to float. There
- 12 rā'nowā'ke' e' iā'akoti'teroⁿ'. E'tho'ne' ne' Tēoñniatarēn'toⁿ'
his carapace on there there they her set down. At that time the Loon
- 13 wā'hēñ'roⁿ': "Hau'. ne' sewā'thoñrio'kats'te's oⁿ'kā' rokwe'nioⁿ'
he it said: "Come. the ye stout-breathed ones who is it he is able to do it
- 14 ne' ēⁿ'bā'thoñ'ro' ēⁿ'roⁿ'hwēñdjiāko'ha'?' Ta'. e'tho'ne'
the he will dive (into the water) he earth will go to bring So, at that time
- 15 skut'shoⁿ' toñte'rā'te' wā'hoⁿ'thoñroñ'nioⁿ'. E'tho'ne' Djeñni'to'
one by one thence it it did thereby they dove into the water one by one. At that time Beaver

this time that Beaver made the attempt and dived. The time was long and there was only silence. It was a long time before his back reappeared. He came up dead, his breathing having failed him. Thereupon they examined his paws, but he had brought up no earth. Then Otter said: "Well, let it be my turn now; let me make another attempt." Whereupon he dived. A longer time elapsed before he came to the surface. He also came up dead in his turn. They then examined his paws also. Neither did he, it is said, bring up any earth. It was then that Muskrat said: "I also will make the desperate attempt." So then he dove into the water. It was a still longer time that he, in turn, was under water. Then, after a while, he floated to the surface, coming up dead, having lost his breath. Thereupon, again, they examined the inside of his paws also. They found mud. He brought up his paws and his mouth full of mud.

wā'hate'niēn'tē ⁿ	wā'ha'thoñ'ro'.	Karī'hwese'	o'k'	thā'teietēn'toñi'.	1
he it attempt made	he dived into the water,	It was a long matter	only	it is very still	
Wā'karī'hwese'	nēñ'	sāio'nowā''kerā'kwe'	rao ⁿ 'heio'ha'tie'	wā'ha-	2
It was a long matter	now	again its back came to the surface	he came up dead	his	
thoñriōk'tē ⁿ .	E'tho'ne'	wā'hoñnē'sake'	rā'sno ⁿ 'sō'ko ⁿ ''	īā'	3
breath gave out.	At that time	they it searched for	his hand in	not	
kā'nekā'	tesro ⁿ 'hwēñdjie ⁿ 'ha'wī'.	E'tho'ne'	Tawī'ne'	wā'hēñ'ro ⁿ ''	4
anywhere	[again] he earth brought.	At that time	Otter	he it said	
"To', i'	noñ'wā'	skate'niēn'to ⁿ ''	E'tho'ne'	nēñ'	5
"Well, I	this time	again I try it."	At that time	now	
Sē ⁿ 'hā'	nā'karī'hwese'	nēñ'	sā'hatia'tā'kerā'kwe'.	rawē ⁿ 'he-	6
More	so it is a long matter	now	again he his body floated,	he came	
o ⁿ 'hā'tie'	o'mī'	nā''	ne'',	E'tho'ne'	7
up dead	also	(the) that one	At that time	also	
sāke'	rā'sno ⁿ 'sō'ko ⁿ ''.	īā'	ki''	o''	8
for	his hand in.	Not,	I think,	too	
E'tho'ne'	Anō'kiē ⁿ ''	wā'hēñ'ro ⁿ ''	"I'	o'mī'	9
At that time	Muskrať	he it said:	"I	also	
ka'ti'	wā'ha'thoñ'ro'.	Sē ⁿ 'hā'	nā''	ne''	10
so then	he dived into the water,	More	that one	the that	
ro'thoñro'ho ⁿ ''.	No'k'	a'kare'	nēñ'	sā'hatia'tā'kerā'kwe'	11
he has dived in the water.	And	after a time	now	his body again floated	
io ⁿ 'hā'tie'	o'mī'	nā''	ne'',	Wā'hathoñriō'ktē ⁿ ''.	12
up dead	also	that one	the that,	His breath gave out.	
a're'	wā'hoñnē'sake'	rā'sno ⁿ 'sō'ko ⁿ ''.	wā'hatitsēñ'ri'	onawā'tstā'	13
again	they it sought for	his hand in:	they it found	it mud	
rā'tcā'ne ⁿ 'hāwe'.	no'k'	o'mī'	ronhoskwa'n'hoñte'	ne'	14
he it handful brought,	and	also	he it mouthful had	the	
				t mud,	

It was then that they made use of this mud. They coated the edge of the carapace of the Great Turtle with the mud. Now it was that other muskrats, in their turns, dived into the water to fetch mud. They floated to the surface dead. In this way they worked until they had made a circuit of the carapace of the Great Turtle, placing mud thereon, until the two portions of the work came together. Thereupon Loon said: "Now there is enough. Now it will suffice." Thereupon the muskrats ceased from diving to fetch up mud.

Now, verily, this man-being sat on the carapace of the Great Turtle. After the lapse of sufficient time, she went to sleep. After a while she awoke. Now then, the carapace of the Great Turtle was covered with mud. Then, moreover, the earth whereon she sat had become enlarged in size. At that time she looked and saw that willows had grown up to bushes along the edge of the water. Then also, when

- 1 E'tho'ne' nēn' ne' wā'hoñts'te' thi'kōⁿ onawāts'tā'. Wā'ha-
At that time now the they it used this it is it mud. They
- 2 tinawatstā'r'ho' kā'nowāktā'tie' ne' Raniā'tēⁿ'kowā'. Nēn' ēⁿ's
mud placed (smeared) over it it it carapace along the he Great Turtle. Now cus-
tomarily
- 3 o'ā' o'k' ne' Anō'kiōⁿ sa'hā'thoñ'ro' wā'hanawatstako'hā'.
other only the Muskrat again he dove into the water he mud went to bring.
- 4 Sā'hatā'ta'kerā'kwe' ēⁿ's rawōⁿ'heioⁿ'hā'tie'. E' thi'hatī'iere'
Again his body would float custom arily he came up dead. There so they it did
- 5 dji' nio're' wā'thoñte'nowatā'so' ne' Raniā'tēⁿ'kowā' wā'ha-
where so it is distant they it carapace made a circuit of the he Great Turtle they
- 6 tinawatstā'r'ho' iā'toñsakiāte'ra'ne'. E'tho'ne' ne' Teoñniatarēn'toⁿ
it mud daubed there again they two joined. At that time the Loon
- 7 nēn' wā'hēn'roⁿ: "Nēn' e'tho'. Nēn' ēⁿ'kakwe'ni'." Nēn' o'ni'
now he it said: "Now enough. Now it will be able to do it." Now also
- 8 ne' anō'kiōⁿ'hokoñ'ā' wā'hoñ'tkā'we' ne' dji' roñ'thoñroñ'nioⁿs
the muskrats plurally they stopped work the where they dove into the water
plurally
- 9 ratinawā'tstako'he's.
they mud went to bring up.
- 10 Nēn' wā'hi' kōⁿ'i'kōⁿ iākoñ'kwe' e' ietaskwā'here' Raniā'-
Now verily this it is she man-being there she sat he
(is)
- 11 tēⁿ'kowā' rā'nowa'ke'. Akwā' he'ho'tho' dji' nā'karī'hwese'
Great Turtle his carapace on. Very enough where so it was a long
matter
- 12 nēn' ka'ti' wā'ako'tā'we'. No'k' a'karo' nēn' sāie'ie'. Nēn'
now so then she fell asleep. And after a time now again she awoke. Now
- 13 ka'ti' oⁿ'hwēn'djiā' iote'r'ho'roⁿ ne' kā'nowā'ke' ne' Raniā'-
so then it earth it covered itself the it carapace on the He
- 14 tēⁿ'kowā' nēn' tā'hnoⁿ' iote'hia'roⁿ dji' niwatoⁿ'hwēn'djiā' ne'
Great Turtle, now and it has grown where so it earth (is) large the
- 15 dji' ie'teroⁿ. E'tho'ne' nēn' wā'oñtkā'tho' o'se' iotkwiron'ni'
where she sits. At that time now she it looked at willow it shrubs grew to

she again awoke, the carcass of a deer, recently killed, lay there, and now besides this, a small fire burned there, and besides this, a sharp stone lay there. Now, of course, she dressed and quartered the carcass of the deer and roasted some pieces thereof, and she ate her fill. So, when she had finished her repast, she again looked about her. Now, assuredly, the earth had increased much in size, for the earth grew very rapidly. She, moreover, saw another thing; she saw growing shrubs of the rose-willow along the edge of the water.

Moreover, not long after, she saw a small rivulet take up its course. Thus, then, things came to pass in their turn. Rapidly was the earth increasing in size. She then looked and saw all species of herbs and grasses spring from the earth, and also saw that they began to grow toward maturity.

dji'	tewateá'ktá'tie'.	Nēn'	tā'hno ^{h'}	ne'	shoñsäie'ie'	o'skēñoñto ^{h'}	1
where	it water at the edge of.	Now	and	the	again she awoke	it deer	
e'	kāhā'tioñ'ni'	ā'se'	kā'io'.	nēn'	tā'hno ^{h'}	e' iotek'hā'	2
there	its body lay extended	new	one it has killed.	now	and	there it burns	
nikadjie ^{h'}	hā'ā'.	nēn'	tā'hno ^{h'}	e'	kā'ie ^{h'}	onēñ'ia' io'ho'thi'ie'.	3
so it fire	is small.	now	and	there	it lies	it stone it is sharp-edged.	
Nēn'	wā'hī'	wā'tkoñwāā'tāri'te'	ne'	o'skēñoñto ^{h'}	Nēn'		4
Now	verily	she its body (broke) quartered	the	it deer.	Now		
wā'hi'	o'ni'	wā'ontē'skoñtoñ'ni'o'.	Nēn'	o'ni'	wā'tioñtskā'ho'.		5
verily	also	she roasted for herself several (pieces).	Now	also	she ate.		
Ne'	ka'ti' nēn'	eā'ekhwēñ'tā'ne'	toñsäioñtkā'thoñnioñ'hwe'.	Nēn'			6
The	so then now	where she her food finished eating	again she looked around repeatedly.	Now			
ka'ti'	sē ^{h'} hā'	ho ^{h'} hwēñdjiowa'nhā'o ^{h'} .	a'se'kē ^{h'}	io'sno're'			7
so then	more.	it earth had grown large.	because	it is rapid			
io'te'hiā'roñ'tie'	ne'	o ^{h'} hwēñ'djiā'.	Nēn'	tā'hno ^{h'}	thika'te' o'ia'		8
it is no reusing in size	the	it earth is.	Now	and	it is differ- ent other it is		
wā'e'kē ^{h'}	iotkwiroñ'ni'	ne'	ateā'ktā'tie'	ne'	onekwē ^{h'} tāra'		9
she it saw	it itself shrubs made	the	water along edge of	the	it red color		
nikakwiro'te ^{h'}	io'toñ'ni'.						10
such it kind of shrub	it itself grew.						
Ne'	o'ni'	ne'	ia'.	tekarī'hwes	wā'ontkāt'ho'	wā'ka'hio ^{h'} .	11
The	also	the	not	it is a long matter	she it saw	it a stream caused	
hoñ'ko'te'	nikā'hio ^{h'} hā'ā'.	E'	ka'ti'	ni'io't dji'	wathawioñ'tie'.		12
to pass on its course	so it stream is small.	There	so then	so it is where	at different times it bears itself along severally		
io'sno're'	io'to ^{h'} hwēñdjiā'te'hiā'roñ'tie'.	Nēn'	o'ni'	wā'ontkāt'ho'			13
it is rapid	it earth is increas-ing in size.	Now	also	she it saw			
niā'tekahōñ'take'	wā'tkoñmo ^{h'} hwēñdjiot'kā'we'	ne'	o'ni'	toñtakoñt-			14
all kinds it plants in number	they left it earth	the	also	they it			
hoñtate'hiā'ro ^{h'} .							15
plants increased in size							

Now also, when the time had come for her to be delivered, she gave birth to a female man-being, a girl child. Then, of course, they two, mother and daughter, remained there together. It was quite astonishing how rapidly the girl child grew. So then, when she had attained her growth, she of course was a maiden. They two were alone; no other man-being moved about there in any place.

So then, of course, when she had grown up and was a maiden, then, of course, her mother was in the habit of admonishing her child, saying, customarily: "Thou wilt tell me what manner of person it is who will visit thee, and who will say customarily: 'I desire that thou and I should marry.'" Do not thou give ear to this; but say, customarily: "Not until I first ask my mother."

Now then, in this manner, matters progressed. First one, then another, came along, severally admonishing her to become his wife, and she

- | | | | | | | | |
|----|-------------------------|--------------------------------|-----------------------|---------------------------|------------------------------------|-----------------------------|-----------------------------|
| 1 | Ne' | o'ni' | ne' | nēn' | īā'kā'hewe' | nēn' | wā'akoksa'taiēn'tā'ne' |
| | The | also | the | now | it is time there
it brought | now | she child brought forth |
| 2 | īakōn'kwe' | ne' | eksā'ā. | Nēn' | wā'hi' | e' | keni'tero'' ne' |
| | she man-being
is | the | she
child (is). | Now | verily | there | they two
abode the |
| 3 | akoiēn'ā. | Akwā' | ione'brā'kwā't | io'sno'ro' | dji' | īakote'hiā' | |
| | she has a
small one. | Very | it is marvelous | it is rapid | where | she increased | |
| 4 | roñ'tie' | ne' | eksā'ā. | Ne' | ka'ti' | ne' | nēn' |
| | in size | the | she
child (is). | The | so then | the | now |
| | | | | | | | eiakote'hiā'roñ'tie' |
| | | | | | | | where she increased in size |
| 5 | nēn' | wā'hi' | eiā'tāse' | on'to''. | lono''hā'tei'wā'; | īā' | o''kā' o'īā' |
| | now | verily | she (is) maid | it became. | They two (were)
entirely alone; | not | any-
one other
it is |
| 6 | kān'ekā' | to'ie''s | ne' | on'kwe'. | | | |
| | anywhere | one moved
about | the | man-being. | | | |
| 7 | Ta'. | ne' | ka'ti' | wā'hi' | ne' | dji' | nēn' |
| | So, | the | so then | verily | the | where | now |
| | | | | | | | īakote'hiā'ro'' nēn' |
| | | | | | | | she grew up now |
| 8 | eiā'tāse' | i'kē''. | nēn' | wā'hi' | ne' | o'niste''hā' | ioñtat'hro'ris |
| | she is maid | it is, | now | verily | the | her mother | she her tells |
| | | | | | | | ne' |
| | | | | | | | the |
| 9 | onñtatiēn'ā | ioñ'to'' | ē''s: | ē''sk'hro'ri' | o' | ni'hāiā'to'tē'' | ne' |
| | her offspring | she it says | custom-
arily; | "Thou me
shalt tell | what | such he kind of
body has | the |
| 10 | to'kā' | ē''hiā'ktā'se' | ne' | ē''bato''beke' | i'ke'hro' | aiōñkeni'niāke'. | |
| | if | he thee will visit | the | he will keep saying | I it desire | thou I should marry. | |
| 11 | To'sā' | ē''sathon'tāte'. | ē''sā'ro'' | ē''s: | 'Nia're'kwe' | ki' | ē''khe- |
| | Do not | thou it shalt con-
sent to. | Thou it wilt
say | custom-
arily; | 'Until first, | I be-
lieve, | I her will |
| 12 | 'hro'ri' | ne' | istēn'ā.''' | | | | |
| | tell | the | my mother.''' | | | | |
| 13 | Nēn' | ka'ti' | e' | niio'to''hā'tiē'. | O'īā' o'k' | ē''s is're' | wā'shakori- |
| | Now | so then | there | so it continued
to be. | Another only | custom-
arily comes | again he
she her
asks |
| 14 | 'hwanonñton'niō'' | ne' | a'hoti'niāke'. | Ne' | e' | ki' | ē''s wā'i'ro''; |
| | questions | the | they should
marry. | The | there, | I custom-
arily | she it said: |

customarily replied: "Not until I first ask my mother." When she would tell her mother what manner of person had asked her to marry him, her mother would answer, saying customarily: "No; he is not the person." But after a while the maiden said: "One who has a deep fringe along his legs and arms paid a visit." The elder woman said: "That is the one, I think, that it will be proper for you to marry." Thereupon she returned to the place where the young man stood. She said: "We should marry, she says." The young man answered, saying: "When it is dark, I shall return." So then, when the appointed time arrived, he also came back. Then it was that he paid court to her. But, I think, they two, he and the maid, did not lie together. When she lay down so that she

- "Nia're'kwe' ē'khe'hro'rī ne' istēn'ā." Ne' ka'tī ē'us wā'hi' 1
 "Until first I her shall tell the my mother." The so then custom- verily
 arily
 ne' nēn' wā'ōntat'hro'rī ne' o'nistēn'ā ne' dji' nī'hūā 2
 the now she her told the her mother the where such he kind
 of body
 to'tē' ne' wā'shakori'hwanōntōn'ni' ne' a'hoti'niāke'; taiēri'hwā- 3
 has the he her has asked questions the they should marry; she
 sera'ko' ē'us ne' o'nistēn'ā wā'iro' ē'us; "Iā' ne' tē'kē'." 4
 replied custom- the her mother she it said custom- "Not that (one) it is;"
 arily
 No'k' a'kare' nēn' wā'iro' ne' eia'tāse'; "Wā'hakwat'ho' ne' 5
 And after a now she it said the she maid is; "He paid a visit the
 time
 roñ'kwe', teiotarotā'tie' ne' ra'sina'ke', no'k' o'ni' ne' ranōñ- 6
 he man- it fringe showed the his legs on, and also the his
 being (is), along
 tsā'ke'." Wā'iro' ne' akokstēn'ā: "Ne' ki' ē'kaie'rite' ne' 7
 arms on;" she it said the she elder one (is); "That I believe, it will be proper the
 ē'seni'niāke'." E'tho'ne' nēn' e' sū'ie' to' dji' non'we' i'trate' 8
 ye two will At that now there again she went place there he
 marry;" time
 ne' rane'kē'tero'." Wā'iro' ne' eia'tāse'; "Āioñkeni'niāke', 9
 the he young man, she it said he she maid "Then I should marry,
 is new bodied
 ia'kē'." Tū'hari'hwā'sera'ko' ne' rane'kē'tero' wā'hēn'ro' 10
 it is said;" He replied the one young man is he it said;
 "Ne' nēn' ē'tio'karas e'tho'ne' nēn' te'tke'." Ne' ka'tī ei 11
 "The now it will become at that now I will come;" The so then the
 lark time
 iā'kā'hewe' dji' non'we' nī'homa to' e'tho'ne' ka'tī sa'rawe', 12
 it arrived where the place just where he (is) of the soon he again
 appointed arrived
 Nēn' ka'tī wā'shakotchinato' hā'se'. No'k' iā' ki' te'hoñna- 13
 Now so then (is) courted" her And (is) I believe they two
 have
 rā'to' ne' eia'tāse'. Ne' nēn' shā'ōntiā'tion'nite' ne' ē'iako'- 14
 lain to the she maid The now she as supine the she with
 gether new-bodied,
 tā'we' ē's'kā' ne' raoiē'kwire' enā'skwāk'tā ē' wā'hā'ie' 15
 sleep one it is the his arrow herb roots beside (is) to (is) laid

could sleep, he laid one of his arrows beside her body. Thereupon he departed. Then, at his return, he again took his arrow and departed again, carrying the arrow away with him. He never came back afterward.

After a while the elder woman became aware that the maiden was growing in size, caused by the fact that she was pregnant.

So when the day of her delivery had come, she brought forth twins, two male infants. But during the time that she was in travail, the maiden heard the two talking within her body. One of them said: "This is the place through which we two shall emerge from here. It is a much shorter way, for, look thou, there are many transparent places." But the other person said: "Not at all. Assuredly, we should kill her by doing this thing. Howbeit, let us go out that other way, the way that one, having become a human being, will use as an exit. We will turn around and in a downward direction we two will

- 1 E'tho'ne' nēn' sā'hā'tēn'ti'. No' ka'ti' ne' nēn' shoōsā'rawe'
At that time now again he de- parted. The so then the now again he re- turned
- 2 toōsā'rā'kwe' ne' raoiēn'kwire' nēn' tā'hno'' sā'hā'tēn'ti' ioōsā'-
he it took up the his arrow now and he again de- parted he it took
- 3 hā'hāwe' ne' raoiēn'kwire'. lā' noñwēn'to'' thā'tethawe'noñ'.
away with him the his arrow. Not ever did he return (retrace his steps).
- 4 A'kare' ka'ti' ne' akokstēn'ā' nēn' wā'ōnt'toke' nēn'
After a time so then the she elder one (is) now she it noticed now
- 5 iakote'hiā'ron'tie' ne' eiā'tāse' ne' kari'hoñ'nī' dji' iene'ro''.
she is increasing in size the she maid, the it it causes where she is preg- nant.
- 6 No' ka'ti' ne' nēn' eiā'akotenī'seri''he'se' wā'akoksā'tāiēn'tā'ne'
The so then the now where her day arrived to her she became possessed of offspring
- 7 te'nik'hō'', No'k' dji' nā'he' wā'hi' nēn' iakorēn'hiā'kē''
they two are And where it lasts (while) verily now she was in pain
- 8 iakothōn'te' ne' eiā'tāse' tet'hot'thāre' eiā'tako''. Shāiā'tā'
she it heard the she new- bodied (is) there they conversed together, her body in, He-one person
- 9 rā'to'' : Kā'' noñ'we' tē'tēniakē''tā'kwe'. Sā''hā' ne'
he it said: Here (it is) the place thou I will use it to go out. More the
- 10 nio're'a' a'se'kē'' satkā'tho' o'k' thāi'teio'swathē'nio'', No'k'
so it is little because do thou look just it is transparent in places. And
- 11 ne' shāiā'tā' rā'to'' : lā'tēn'. Ē'ietihī'rio'. wā'hi' nā' ne'.
the he-one person he it said: Not at all. Thou I will kill verily that one the that,
- 12 E' ki' noñka'ti' tē'tēniakē''tā'kwe' dji' noñ'ka'ti' ē'ieiakē''tā'kwe'
There, I he side of it thou I will use it to go out where side of it one-will use it to go out
- 13 ne' oñ'kwe' ē'iakoto''oñ'hā'tie'. Tē'tiatkā'hate'oñ' e'ta'ke' noñka'ti'
the man-being one having become it will come. Thou I will turn our- selves around down, side of it under

go." So then the former one confirmed what this one had proposed, when this one said: "Thus it shall continue to be."

But, however, he now contested another matter. He did not comply when the second one said: "Do thou take the lead." He said: "Not at all; do thou go ahead." So then it was in this manner that they two contended, and he who said: "Right in this very place let us two go straight out, for assuredly this way is as near as that," gained his point. Finally, the other agreed that he himself should take the lead. At that time, then, he turned about, and at once he was born. So at that time his grandmother took him up and cared for him. Then she laid him aside. At that time she again gave attention to her [the daughter], for now, indeed, another travail did she suffer. But that other one emerged in another place. He came out of her armpit. So, as to him, he killed his mother. Then, his

niññ'heñt'ne'.	Nēñ'	ka'ti'	ne'	shāiā'tā'	wā'hari'hwā'ni'rate'	ne'	1
thither thou I	Now	so then	the	he one	he it matter confirmed	(the	
will go."				person			
dji' nā'ho'tē ⁿ	ra'to ⁿ :	"No'	e'	nāio'to ⁿ 'hake."		2	
where -such kind of	he it said	The	thus	so it should continue	to be."		
				thing			
No'k' o'ia'	ki'	noñ'wā'	nā'ho'tē ⁿ	toñsā'hari'hwake'nhā'	iā'	3	
And	other	this time	such kind of	again he it matter debated for.	Not		
thing),	I be-		thing				
lieve,							
te'bat'hoñ'tats	ne'	shāiā'tā'	dji' ra'to ⁿ :	"I-se', shēñ't."	Ra'to ⁿ :	4	
he it consents to	the	he one-	where	he it says	(Thou do thou take	He utters	
		person (is)			the lead."		
"Iā'tē ⁿ .	I-se',	shēñ't."	E'	ka'ti'	ni'io't	dji' te'hotiri'hwā'	5
"Not at all.	Thou,	do thou take	There	so then	so it is	where they two matter	
		the lead."					
ken'thé ⁿ .	no'k'	wā'hateri'hwatkwē'ni'	ne'	ra'to ⁿ :	"O'k'	kē ⁿ "	6
debated	and	he has point won	the	he it says	"only	here	
matter						it is	
noñ'we'	ietattakwari'siā't	ne'	wā'hi'	niio're'ā'	nā'	ne'."	7
the place	hence let us two go straight	the	varily	it is not far	that	(the	
	out				one	thing)	
Ta',	e'tho'ne'	nēñ'	ne'	shāiā'tā'	wā'hathōñ'tate'	rao ⁿ 'hā'	8
So,	at that time	now	tho	he one person	he consented to it	he himself	
ē ⁿ 'hā'heñtē'.	E'tho'ne'	nēñ'	wā'thatkār'hate'ni'	iā'hakoñtātē'te'		9	
he will take the	At that time	now	he turned himself ar	und	he w/hon ⁿ	stopping	
lead.							
wā'hēñā'kerate'.	Ta',	e'tho'ne'	ne'	ro'sot'hā'	wā'thoñwāiā'tā'kwe'	10	
he was born,	so	at that time	the	his grand-	she/his body took life		
				mother			
wā'hoñwakwata'ko'.	E'tho'ne'	i's'	iā'e'ie ⁿ .	E'tho'ne'	a're'	11	
she him cared well for.	At that time	out	where she it	At that time	again		
		yonder					
toñsāioñtate'niā'ra'ne'	a'se'kē ⁿ '	nēñ'	se'	a're'	o'ia'	toñtāie-	12
again she her her hands set to	because	now	rides I	again	other	s. again	
					it is		
ro ⁿ 'hiā'kē'.	No'k'	ak'te'	ne'	noñ'we'	wā'hāiaki ⁿ 'tā'kwe'.	13	
travail	Also	as he	the	the I (now)	(he I emerged)		
E'ho'ro'ko ⁿ '	wā'hāiaki ⁿ 'tā'kwe'.	Ta',	wā'shako'rio'	nā'	ne'	14	
Her armpit (n	she I emerged,	So,	(he I emerged)	and	one	one	
					one	the	

grandmother took him up and attended to his needs also. She completed this task and laid him alongside of the one who had first come. So thereupon she devoted her attention to her child who was dead. Then, turning herself about to face the place where she had laid the two infants, she said: "Which of you two destroyed my child?" One of them answered, saying: "Verily, he himself it is, I believe." This one who had answered was a very marvelously strange person as to his form. His flesh was nothing but flint.^a Over the top of his head there was, indeed, a sharp comb of flint. It was therefore on this account that he emerged by way of her armpit.

But the flesh of the other was in all respects similar in kind to that of a man-being. He spoke, saying: "He himself, indeed, killed her." The other one replied, saying: "Not at all, indeed." He again

- | | | | | |
|----|--|--|---|---|
| 1 | ro'nisteñ'á'.
his mother. | E'tho'ne'
At that time | wá'thoñwaia'tá'kwe'
she his body took up | wá'hoñwakwatá'ko'
she cared for him well |
| 2 | o' ná' ne'.
too the that one. | Wá'es'á'
She it finished | něñ' ská'ne'
now one at place | wá'hoñwatia'tioñ'nite' ne'
she lay their bodies extended the |
| 3 | tho'hěñ'to'.
thence he came first. | Tá'.
So, | e'tho'ne'
at that time | něñ' wá'tioñtate'niá'rá'ne' ne'
now she her her hands set to the |
| 4 | iakaoñ'he'io'.
she is dead | ne' oñtatiěñ'á'.
the her offspring. | E'tho'ne'
At that time | něñ' e' side of it
now there |
| 5 | ně'saioñtie'rá'te'
again she herself turned toward it | dji' noñ'we'
where the place | ni'hoñwatia'tioñ'nito'.
she them laid extended | tá'hno'
and |
| 6 | wá'í'ro'.
she it said. | "O'n'ká' ne'
Who is it the | teseniia'she'
ye two individ- uals | wá'shakō'rio' ne' kheieñ'á'?'
he her killed the my offspring?" |
| 7 | Sháia'tá'.
He one person | tá'batá'ti'
thence he answered | wá'hěñ'ro'.
he it said. | "Rao'n'há'.
He himself (it is), |
| 8 | Kā'í'kē'.
This it is | tá'batá'ti'
thence he replied | ione'hra'kwá't
it is marvelous | rotoñkwe'tatie'ro' ne' dji'
his person ngly (is) the where |
| 9 | ni'háia'tō'te'.
such his body kind (is) | Aō'sko'.
It is wholly | tawí'skará'.
flint (crystal) chert | ne' raoieroñ'ke'.
the his flesh on. |
| 10 | ta'tie' raonoñdjistākēñ'iate'
his head crest of | io'hio'thi'ie'
it is sharp | tawí'skará'.
flint crystal it is | so'. Ne'
indeed. That |
| 11 | wá'hí' kari'hoñ'ni'
verily it it causes | ie'nhorō'ko'.
her armpit in | wá'háiake'n'tá'kwe'.
he it used to emerge. | |
| 12 | No'k'.
And | ne' sháia'tá'.
the he one person | ne' tkaie'rá'.
the it is correct | ne' oñ'kwe' ni'háieroñto'te'.
the man-being such his flesh kind of is, |
| 13 | Tá'batá'ti'.
Thence he replied | wá'hěñ'ro'.
he it said: | "Rao'n'há'.
He himself (it is) | se' wá'shako'rio'.
indeed he her killed." |
| 14 | 'hata'ti'.
spoke the | ne' sháia'tá'.
he one person | wá'hěñ'ro'.
he it said: | "Iá'te'.
Not at all |
| | | | | so'.
indeed." |
| | | | | Sá'hěñ'ro'.
Again he it said: |

^aIt is for this reason that he is called Tawiskaron', which is the Mohawk name for flint or chert. Consult The Cosmogonic Gods of the Iroquois, Proc. Am. Ass. Adv. Sci., v. 44, pp. 241 and following, 1895.

said: "Indeed, he himself killed her." Thus then, in this manner, the two debated. But he who was guilty of killing her did not swerve from his denial, and so then he finally won his point. Whereupon their grandmother seized the body of him whose flesh was verily that of a man-being and with all her might cast him far into the bushes. But the other, whose flesh was flint, was taken up and cared for by her. And it was also wonderful how much she loved him.

Now, in its turn, she again laid her hands on the flesh body of her girl child, who was verily now not alive. She cut off her head and said: "Even though thou art now dead, yet, albeit, thou shalt continue to have a function to perform." And now she took up the flesh body and hung it on a tree standing hard by her lodge, and she said: "Thou shalt continue to give light to this earth here present. But the head also she hung in another place, and she said: "Thou also

"Se' rao ^{n'} hā' wa'shako'rio'."	E' kā'ti' ní'io't wā'thniri'hwā-	1
"Indeed, he himself (it is), he her killed."	There so then so it is they two it matter	
ke'n'hā'. Thori'hwakontā'ko" dji' raton'hi'hā' no'k' ho'ní' ne'	disputed. He continued to assert it where he it denied and also the	2
shāū'tā' dji' kā'íe ^{n'} ne' shako'rio' ne' kā'ti' wā'hateri'hwa-	he one person where it lies the he her killed the so then he his (matter)	3
tkwe'ní' E'tho'ne' ne' roti'sot'hā' wā'thoñwāi'tā'kwe' ne'ne'	point won. At that time the their grand-mother she his body took up the that	4
tkāie'ri' on'kwe' ní'hāiero ^{n'} to'te ^{n'} tā'hmo ^{n'} lā'tioñte'shēñ'niā'te'	it is correct man-being such he flesh has kind of and she employed her whole strength	5
o'hoñ'tako' lā'hoñwāi'toñ'tí' No'k' ne' shāū'tā' ne' tawí'skarā'	it shrubbery in thither she his body threw. And the he one person the flint (crystal)	6
raiero ^{n'} totā'ko ^{n'} wā'thoñwāi'tā'kwe' ne' wā'hoñwatweñ'to ^{n'} .	he is fleshed thereby. she his body took up the she him cared for well.	7
no'k' ho'ní' akwā' ione'hra'kwā' dji' ní'hoñwanoro ^{n'} khwā'.	and also very it is marvelous where so she him holds dear.	8
Nēñ' noñ'wā' ne' kē ^{n'} niioñsaie'iere' ne' akoieroñ'tā' ne'	Now this time the here it is so again she touched it the her flesh the	9
oñtatiēñ'ā'-kēñ'hā' ne' wā'hi' nēñ' lā' teteiakon'he' Wā'oñta-	her offspring it was the verily now not still she lives. she	10
teniā'riā'ke' tā'hmo ^{n'} wā'í'ro ^{n'} : "lawero ^{n'} hā'tiēñ' dji' nēñ'	her head cut off and she it said: "Even though no matter where now	11
so ^{n'} he'io ^{n'} . sē ^{n'} hā' ki' o'k' ē ^{n'} sateri'hōñ'take ^{n'} Nēñ' tā'hmo ^{n'}	thou art dead. more. I believe, just thou it duty wilt have to perform." Now and	12
wātie'kwe' ne' oieroñ'tā' ne' akono ^{n'} sā'ktā' ke ^{n'} 'hite' e'	she it took up the it flesh the her house beside it tree stands there	13
wā'e'hā'rō ^{n'} tā'hmo ^{n'} wā'í'ro ^{n'} : "Tē ^{n'} sa'shwathe'to ^{n'} hāke' ne'	she it hung up and she it said: Thou it wilt continue to fight the	14
kē ^{n'} wāto ^{n'} hwēñdjā'te' no'k' ho'ní' ne' onoñ'dji' ak'te' ne'	here it earth is extant, but also the it head elsewhere the	15

shalt continue to have a function. Thou shalt have less power to give light." Thus then she completed her arrangements for supplying herself with light. Now, assuredly, she had made fast the sun for herself, and also the moon. She imposed on them the duty of furnishing her with light for their part. Verily, indeed, it was the head of her girl child who was dead that she used to make the moon, but her body she made into the sun. They were to be fixed always in one place, and were not to be moving from place to place. Now, besides this, she restricted them to herself and her grandson, saying: "We two, entirely alone, shall ever be supplied by this light. No other person shall use it, only we two ourselves."

When she had now, indeed, finished all of her task, she was surprised by the moving of the grasses at the spot whither she had cast the other one of her grandchildren. He was alive; he had

- 1 non'we' nā'e'hā'reⁿ tā'hnoⁿ wā'iroⁿ: "Ėⁿsateri'hoñ'take' o'
the place she it hung up and she it said: "Ever thou it duty wilt have too
to perform
- 2 nī'se'. Ka'ro' nī'se' dji' nēⁿse'shats'teke' ne' dji' tēⁿse'shwa-
the thou. Less the thou where thy power shall be the where thou it shalt cause
effective
- 3 the'tēⁿ Nēn' wā'hī' wā'eweieññēn'tā'ne' dji' nēⁿio'toⁿ'hake'
to be light." Now verily she it manner finished of it where so it will continue
to be
- 4 dji' tēⁿiakot'shwathe'tēⁿ. Nēn' wā'hī' iakoterā'kwanēñtāk'toⁿ,
where it her will cause it to be light for. Now verily she has set up it sun for herself,
light for.
- 5 ēⁿhñ'tā' o'nī'. koñwari'hoñtā'nī' tēⁿiako'shwathe'toⁿ'hake' nā''
it moon also, she her duties gave it will cause it to be light that
one
- 6 ne'. Ne' se' wā'hī' ne' oñtatiēⁿ'ā' ne' iakaoⁿ'he'ioⁿ
the that. The indeed verily the her offspring the she is dead
- 7 akonoñ'dji' ne' ēⁿhñ'tā' wā'akoñ'niā'te', no'k' ne' akoie'roñtā'
her head the it moon she used it to make it, and the her flesh
- 8 karā'kwā' nā'' ne'. Tiioⁿkoⁿ katō'kēⁿ ēⁿiorā'neñ'tākoⁿ. iā'
it sun that one the that. Always it is certain it will be attached, not
way
- 9 tēⁿkiā'tēñtiē'seke'. Nēn' tā'hnoⁿ wā'oñtathwe'noñ'niēⁿ wā'iroⁿ:
they two will travel about Now and she restricted them she it said:
habitually.
- 10 "Oñkenoⁿ'hā'ā' tēⁿioñkiat'shwathe'toⁿ'hake'. iā' oⁿ'kā' ne'
"Thou I only thou I will give light for us. Not anyone the
- o'ia' thāioñts'te'. ne' o'k' ne' oñkenoⁿ'hā'ā'."
it is one will use it, the only the thou I only."
- 11 Nēn' wā'hī' akwe'koⁿ wā'eweieññēn'tā'ne' wā'oñtie'reⁿ o'k'
Now verily it all she finished its manner of doing she was surprised only
- 12 ka'tī' tetio'hoñti'shoⁿ'khwā' dji' non'we' ie'hoñwāiā'toñ'tioⁿ
so then there it grass moves to where the place there she his body threw
and fro
- 14 ne' shāiā'tā' ne' roñwatere'ā'. ron'he'. iā' te'hawēⁿ'he'ioⁿ.
the he one the her grandson, he is alive. Not he has died,
person

not died; for she thought when she had cast him far away that he would, of course, die, but, howbeit, he had not died. He walked about there among the bushes. But after a while he came thence toward the lodge of his grandmother, but she ordered him away, saying: "Go thou far off yonder. I have no desire whatever to look on thee, for thou it is, assuredly, who hast killed my girl child. So, then, therefore, go thou far off yonder." Verily, he then went from there. But, albeit, he was moving about in a place not far from the place where the lodge stood. Besides this, the male child was in good health, and his growth was rapid.

After awhile he made for himself a bow and also an arrow. Of course he now went about shooting from place to place. He went, indeed, about from place to place, for now, of course, the earth was indeed of considerable size. The earth, indeed, verily

a'se'kē ^{u'}	wā'ēn're'	dji'	i'si'	ie'hoñwāiā'toñ'tio ^{u'}	ē ^{u'} ·rē ^{u'} ·heie'	1		
because	she it desired	where	far, yonder	there she his body cast	he will die			
wā'hi',	no'k' iā'	ki'	te'hawē ^{u'} ·he'io ^{u'} .	E'	hi'tre'se' o'hoñtā-	2		
verily,	but not,	I be- lieve,	he has died.	There	there he moved about			
ko ^{u'} ·'sho ^{u'} .	No'k' a'kare'	e'	nā'toñtā're'	dji'	iakono ^{u'} ·sote' ne'	3		
it grass in, along	And	after a time	there	thence he came	where her house stands the			
ro'sot'hā',	no'k'	sā'hoñwanē ^{u'} nā'nī'	wā'i'ro ^{u'} ;	"I'si'	noñ'we'	4		
his grand- mother,	and	she him drove away again	she it said:	"Yonder	place			
nīā'hā'se',	lā'	othe'no ^{u'}	thā'tewakato ^{u'} ·hwēñdjiōñ'nī'	ne'	takoñkāñ'-	5		
thither do thou go,	Not	anything	I am in need of it	the	I thee should			
erake',	a'se'kē ^{u'}	i'se'	wā'hi'	she'riā'	ne'	kheieñ'ā', Wā's',	6	
see,	because	thou	verily	thou her didst kill	the	my off-spring, Go		
nio' kā'ti',	i'si'	noñ'we'	nīā'hā'se',	To'kē ^{u'} ·ske'	kā'ti'	i'si'	7	
so be- it	so then,	far yonder	place	thither do thou go,"	It is true	so then far, yonder		
noñka'ti'	ioñsā're',	No'k' e'	ki'	i're'se'	iā'	i'no ^{u'} te'kē ^{u'}	8	
the side of it	again he went,	And	there	I be- lieve	he went about	not far it is		
ne'	dji'	kano ^{u'} ·sote'	noñ'we',	tā'hno ^{u'}	rotā'kari'te'	ne'	9	
he	where	it house- stands	place	and	he was well	the		
raksā'a'	io'sno're'	dji'	rote'hā'roñ'tie',				10	
he child	it is rapid	where	he is increasing in size					
A'kare'	nēn'	wā'hatā'ēñnoñ'nī'	(? wā'hatā'ēñnoñ'niē'),	kāiēñ-			11	
After a time	now	he made a bow for himself						
kwire'	o'm'	wā'roñ'nī',	Nēn'	wā'hi'	roie ^{u'} ·ēñ'hā'tie'se',	E'rok	12	
arrow	also	I, it made,	Now	verily	he went about shooting	Every- where		
is're'	se'',	a'se'kē ^{u'}	nēn'	se''	wā'hi'	akwā' kē ^{u'}	niwato ^{u'}	13
again he went	indeed	because	now	indeed	verily	very	here so (indeed)	
'hwēñ'djiā',	rote'hā'roñ'tie'	se''	wā'hi'	ne'	o ^{u'} ·hwēñ'djiā',	Ne'	14	
large (is),	It continued to increase in size	indeed	verily	the	earth	the		

(This is the same as the one in the previous page.)

continued to grow in size. So at times he would return to the side of the lodge. The other boy, his younger brother, looked and saw that he had a bow and also an arrow. Then he spoke to her, his grandmother, saying: "Thou shouldst make for me a bow and also an arrow, so that I also should have them." So, thereupon, she made him a bow and also an arrow; and, then, therefore, they both had bows and arrows.

So now, verily, they two wandered about shooting. So then he whose body was exactly like that of a man-being went in his shooting along a lake shore, even at the water's edge. There stood a clump of bushes there, whereon rested a flock of birds. He shot at them and they flew over the lake, but the arrow fell into the water. Thereupon he went thither to the water's edge, and cast himself into the lake; he desired to go and recover his arrow. So when he leaped into the

- | | | | | | | |
|----|---|---|---|--|---|---|
| 1 | kā'ti'
so then | sewatie're ⁿ
sometimes | kano ⁿ ·sāk'tā'
house beside | sa're'te'.
again he
would go. | Wā'batkāt'ho'
He looked | ne'
the |
| 2 | shāiā'tā'
he one
person | ne'
the | iā'tāte'kēn'ā'
they two are re-
lated as brothers | ro'ēn'nāiē ⁿ
he it bow has | kāiēn'kwire'
it arrow | o'ni'. Nēn'
also. Now |
| 3 | wā'shakawē ⁿ ·hā'se'
he her said to | ne'ne'
the that | ro'sot'hā'
his grand-
mother | wā'hēn'ro ⁿ ;
he it said: | "A'skwā'ēn-
shouldst make | |
| 4 | noñ'niē ⁿ
for me | no'k'
but | o'm'
also | ne'
the | kāiēn'kwire'.
it arrow. | aoñkiēn'take'
I it should have |
| 5 | Ta'.
So, | e'tho'ne'
at that
time | nēn'
now | wā'hoñwā'ēnnoñ'niē ⁿ
she it him bow made | no'k'
and | o'm'
also |
| 6 | kāiēn'kwire'.
it arrow. | Ta'.
So, | nēn'
now | wā'hi'
verily | tenidjia'ro ⁿ
they both | ronā'ēn'nāiē ⁿ
they bow had |
| 7 | o'm'
also | ne'
the | kāiēn'kwire'.
it arrow. | | | |
| 8 | Ta'.
So, | nēn'
now | wā'hi'
verily | te'hoñmatawēn'rie'.
they traveled about, | rotiē ⁿ ·ē ⁿ ·hā'tie'se'.
they went about
shooting. | Ta'.
So, |
| 9 | ne'
the | ka'ti' ne'
so then the | tkāie'ri'
it is cor-
rect | oñ'kwo'
man-
being | ni'hāiā'to'tē ⁿ
such his body
kind of (is) | dji' roie ⁿ ·ē ⁿ ·hā'tie'se'.
where he goes about
shooting. |
| 10 | kaniatarāktā'tie'
it lake along side of | ī're'
he
walks | dji'
where | teio'hnekāk'te'.
it liquid (water) ends
water's edge). | E'
There | io'hiano'kote'
it clump of bushes
stood |
| 11 | tā'hno ⁿ e'
and there | kē ⁿ tho'kwā'here'
it bunch rested on | | tei'tēn'ā'.
bird. | Wā'hā'hi'ke'.
He shot. | tā'hno ⁿ
and |
| 12 | kaniatarā'ke'
it lake on | niā'kā'tie'
thither it
flew | tā'hno ⁿ
and | awēn'ke'
it water in | iā'hā'ho'
there it im-
mersed itself | ne'
the |
| 13 | raoiēn'kwire'.
his arrow. | E'tho'ne'
At that
time | e'
there | niā'ha're'
thither he
went | dji'
where | teio'hnekāk'tā'
it liquid (water)
ends |
| 14 | tā'hno ⁿ o'k'
and only, | iā'hatā'toñ'ti'
thither he his
body cast | kaniatarā'ke'.
it lake on, | wā're're'
he it intended | oñsekkō'hā'
I it will go after
again | |

water, he did not feel that he had plunged into the water, because he fell supine on the ground. There was no water there. He arose and was surprised that a lodge stood there, and that he had arisen beside the doorway. He looked into the lodge and saw a man sitting therein. The man who was sitting in the lodge said: "Enter thou here." So then he entered, and he who sat therein said: "Thou hast now arrived. I assuredly invited thee that thou shouldst come here. Here, then, lies the reason that I sent for thee. It is because I hear customarily the kind of language thy grandmother uses toward thee. She tells thee that she does not love thee, and the reason of it is that she believes that what Tawí'skaro" customarily says is true. He says, customarily, of course, that thou killedst her who was the mother of

ne'	raoiēn'kwire.	Ne'	kā'tī'	dji'	nēn'	lā'thēnīteo''kwā'kwe'	1
the	his arrow.	The	so then	where	now	thither he leaped	
o'hnekā'ke'	lā'	te'hottō'kō''	ne'	lā'ho'sko''o''	ne'	o'hnekā'ke'.	2
	it liquid on	not	he it noticed	the	thither he had fallen into water	the	it liquid on.
a'se'kē''	o''hwēndjia'ke'	lā'hāshā'tā'ne'.	lā'	kan'ekā'	teka'hue'ko'.		3
because	it earth on		there he fell supine.	Not	it liquid contained.		
Sa'hatkets'ko'	nēn'	wā'hatie're''	o'k	e'	kano''sote'	dji'	4
Again he arose	now	he was surprised	only	there	it house stands.	where	
ka'n'hokā'rou'te'	ak'tā'	e''	noñ'we'	oñsa'hatkets'ko'.	Nēn'	lā'-	5
it doorway is open	near by	there	place	again he arose.	Now	there-	
hatkāt'ho'	kano''sako''	wā'ho'kō''	roñ'kwe'	e'	thēn'tero''.		6
he looked	it house in	he him saw	he man-being is	there	there he rested.		
Nēn'	wā'hēn'ro''	ne'	kano''sako''	thēn'tero'':	"Kasatau'eia'te'."		7
Now	he it said	the	it house in	there he rested:	"Thence do thou enter."		
Ta'.	e'tho'ne'	nēn'	lā'hatau'eia'te'.	tā'hno''	nēn'	wā'hēn'ro''	8
So,	at that time	now	there he entered,	and	now	he it said	
ne'	thēn'tero'':	"Nēn'.		wā'sewe'.	I'	wā'hi'	9
the	there he abides.	"Now,		thou hast arrived.	I	verily	
ne'	aoñta'se'.	Kē''	ka'tī'	kari'hoñ'ni'	dji'	ieko''hnoñ'ko''	10
the	thou shouldst come.	Here it is	so then	it it causes	where	hence I thee sent for	
a'se'kē''	wākathōn'te'	ō''s	ne'	sa'sot'hā'	dji'	nikari'ho'te''	11
because	I it hear	customarily	the	thy grand mother	where	such it matter kind of	
ia'ko'thāre'	ne'	ise'ke'.	iesā'hro'ri's	dji'	lā'	teiesanoro''khwā'.	12
she speaks	the	thou thee to,	She thee tells	where	not	she thee loves (esteems).	
ne'	tiiori'hwā'	dji'	ne'	tiiakawe'tā'ko''	ne'	Tawí'skaro''	13
the	just it it is cause of	where	the	so she it firmly believes	the	Flint Crystal	
nā'ho'tē''	ō''s	ra'to''.	Ra'to''	ō''s	wā'hi'	ise'	14
such kind of thing	customarily	he it says	He it says	customarily	verily	thou thou her didst kill	
ietchi'ni-tēn'ā'-kō'hā'.	Ta'.	lā'	to'kō'ske'	te'kō''	dji'	nā'ho'te''	15
she of yon two mother	was.	So,	not	it is true	it is	where such kind of thing	

you two. Now, what he customarily says is not true, and the grandmother of you two firmly believes the things that he says; so that is the reason that I desire that thou shouldst come hither. For the fact is, she discriminates between you two, loving him, but not thee. Here, then, I have made a bow and an arrow as well for thee. Here, then, take them." So thereupon he accepted them. They were marvelously fine in appearance. He said: "Thou must make use of these as thou goest about shooting, for sometimes thou hast asked thy grandmother to make thee a bow somewhat better than the one thou madest for thyself, yet she would, customarily, not give ear to it, and besides that she would habitually refuse, and then order thee away. She would customarily say: 'Go thou from here. I have no desire to be looking at thee, for thou art the one assuredly who killed my girl child.' Now this, customarily, was the kind of discourse she spoke. So now, then, another thing. Here, of course, are two

- 1 *ẽn's ra'to'n; no'k' ne' ietchi'sot'hã' ne' tiakawe-tã'ko'n ne' dji'*
 ens- he it says, and the your two grand- the so she it firmly believes the where
 tomarily mother
- 2 *nã'ho'ten' ra'to'n; ta' ne' tiiori'hwã' wãke'ro'nĩ kẽ'n' ẽn'te'sete'.*
 such kind of he it says; so, that so it reason I it pur- here thou wilt
 thing posed come,
- 3 *Ne' dji' teiakoti'hẽ'n' rao'n' hã' roñwanoro'n'khwã', no'k' nĩ'se'*
 The where she one to the other prefers he him- she him loves, and the
 self thou
- 4 *ĩã'tẽ'n. Kẽ'n' kã'ti' koñĩã'ẽnoñniẽ'n' nĩ', no'k' o'nĩ ne'*
 not at Here so then I thee it bow have made and also the
 all, it is for,
- 5 *kaiẽñ'kwire', Ko' kã'ti' Ta', e'tho'ne' nẽn' wã'hãie'nã'.*
 it arrow, Here so then, So, at that time now he it took,
- 6 *Akwã' ione'hra'kwã't iora'se', Wã'hẽn'ro'n; "Ne' ẽn'suts'thãke'*
 Very it is marvelous it is fine He it said: "That one thou it shalt use
 in appearance, habitually
- 7 *ne' dji' sãĩẽn'ẽn'hã'tie'se', a'se'kẽ'n' se'watie'rẽ'n wã'sheri'hwanon'*
 the where thou goest about because sometimes thou her askedst
 shooting,
- 8 *to'n'se' ne' sa'sot'hã' ne' aĩesã'ẽnoñniẽ'n' ne' sã'n' hã'*
 question the thy grand mother the she it how should make for thee the more
- 9 *ãioian'ereke' ne' dji' nĩ'io't ne' satatsã'ã'nĩ', ĩã' kĩ' ẽn's*
 it would be the where so it is the thou thyself didst not, I custom-
 good make for, believe, arily
- 10 *thãioñthoñ'tate' nẽn' tã'hno'n' aĩesate'kwã'te', Wã'ĩro'n' ẽn's;*
 she it would consent now and she thee would order away, she it said custom-
 to arily,
- 11 *"I'sĩ' noñ'we' ĩã'ha'se' ĩã' thã'tewakato'n'hwẽñdjiõ'nĩ ne'*
 "Far the place there do Not I it desire, (it is needful for me the
 yonder thou go,
- 12 *takoñkan'ereke', I'se' wã'hĩ' se' she'rio' ne' kheĩẽn'ã', Ta',*
 I thee should see, Thou verily indeed thou her didst kill the my off- So,
 spring,
- 13 *e' ẽn's nĩieri'ho'tẽ'n dji' iako'thare', Ta', nẽn' a're' o'ĩã'.*
 thus ens- such her tale is where she is talking, So, now again other
 tomarily it is,
- 14 *Kẽ'n' wã'hĩ' tekano'kwẽn'ĩake' tekoñteroñ'wẽks o'nẽn'ste' ne'*
 This verily two it ears of corn in number white = (shriveling) a corn the

ears of sweet corn. These thou must take away with thee. One of the ears is not yet ripe; it is still in its milky state, but, as to the other, it is mature. Thou must take them with thee. As to the one in the milky state, thou must roast it for thyself; but as to the one that is mature, it shall be for seed corn." Thereupon, then, when he had finished speaking, telling him all things, he said: "Here they are, then." Whereupon he took them.

It was at this time also that he told him, saying: "But, as to that, I am thy parent." That was said by him whose lodge stood there and who is the Great Turtle. Then the young man departed.

So then when he had returned home in traveling, he would habitually run along the lake shore and would say, customarily: "Let this earth keep on growing." He said: "People call me Maple Sprout

ic ^o ·se·shāwe ^o .	Ne ^o	skano ^o ·kwēn ^o ·iāt	iā ^o	teioṭoñmī's ^o ·o ^o .	se ^o ·ko ^o .	1
hence it thou shalt take.	The	one it ear of corn	not	it has ripened,	still	
oko ^o ·seroñ'tā ^o	(zokā·sero'tā) ^o	i'kē ^o .	no ^o ·k ^o	ne ^o	ē ^o ·skā ^o iotoñmī's ^o ·o ^o .	2
it milky is		it is,	and	the	one it is ripe	
nā ^o	ne ^o .	ne ^o ·ne ^o	iē ^o ·ses'hāwe ^o .	Ne ^o	oko ^o ·seroñ'tā ^o	3
that one	the that	the that	hence thou shalt take it.	The	it is milky	
toñ'tē ^o	nā ^o	ne ^o .	no ^o ·k ^o	ne ^o	ē ^o ·skā ^o ne ^o ·ne ^o	4
that one	the that	the that	and the	one the that	it is ripe	
ē ^o ·ieiēntho'thāke ^o	nā ^o	ne ^o .	E ^o ·tho ^o ·ne ^o	ka ^o ·tī	djī ^o	5
one will use it to plant (for planting)."	that one	the that	At that time	so then	where now	
wā ^o ·hārī'hō'ktē ^o	akwe ^o ·ko ^o	wā ^o ·hō ^o ·bro ^o ·rī	nēñ ^o	wā ^o ·hēñ ^o ·ro ^o ·		6
he it matter ended	it all	he him told	now	he it said;		
··Ko ^o .	ka ^o ·tī.	E ^o ·tho ^o ·ne ^o	nēñ ^o	wā ^o ·hāle ^o ·nā ^o .		7
"Here it is,	so then."	At that time	now	he them took.		
Nēñ ^o	o ^o ·nī	e ^o ·tho ^o ·ne ^o	nēñ ^o	wā ^o ·hō ^o ·bro ^o ·rī	wā ^o ·hēñ ^o ·ro ^o ·	8
Now	also	at that time	now	he him told	he it said,	
konīēñ ^o ·ā ^o .	Ne ^o	nā ^o	wā ^o ·hēñ ^o ·ro ^o	ne ^o	e ^o	9
I am thy parent."	That	that one	he it said	the there	just his lodge stands	
Haniā ^o ·tē ^o ·kowā ^o	kē ^o ·i'kē ^o .	Tā ^o .	e ^o ·tho ^o ·ne ^o	nēñ ^o	sa ^o ·hā ^o ·tēñ ^o ·tī	10
He Turtle Great	this it is,	so,	at that time	now	he started again	
rañek ^o ·tē ^o ·ro ^o .						11
he young man,						
Ne ^o	kā ^o ·tī	ne ^o	nēñ ^o	ciēle ^o ·s ^o ·ro ^o	nēñ ^o	12
The	so then	the	now	there he reached home	now	
wēñ ^o ·rī ^o .	kaniaturaktā ^o ·tī ^o	ē ^o ·s	niā ^o ·hatak ^o ·he ^o .	ra ^o ·to ^o	ē ^o ·s ^o ;	13
travels,	it lake-alongside of	customarily	not he would run,	he it says	customarily	
··Iote ^o ·hiā ^o ·roñ ^o ·tī ^o	ne ^o	kē ^o ·i'kē ^o .	ioto ^o ·hwēñ ^o ·djiāte ^o .	neñ ^o	tā ^o ·huc ^o ·	14
"Let it increase in size	the	this it is	it earth is present here"	now	and	

°This is the usual form of the next preceding term

[Sapling].” Verily, as far as he customarily ran, so far the earth grew anew, and, besides that, maple saplings customarily would produce themselves. So then, it was his custom to do thus. On whatever side in turn he would run along the shore of the lake, just as far as he would run, just so far would this come to pass: new earth would form itself, and also maple saplings formed themselves into trees. He also said, customarily, as he ran along: “Let the earth increase in size” and: “Maple Sapling will people habitually call me.” Thus it was, by means of this kind, that the earth became enlarged to the size it now has when we look at the size of this world.

So then, at this time, in turn, he formed severally the various bodies of the animals. Therefore, Sapling customarily would take up a handful of earth, and would cast it upward. Customarily, many hundreds of living things, as many as the handfuls he threw up,

- 1 “Wā’tā’ Oteroñtoñni’ā’ ioñ’kiats.” Ne’ kā’ti’ ne’ dji’ ē’ns
 “Maple It sapling (it itself made small tree) they me name habitually.” The so then the where customarily
- 2 nio’re’ niā’hatak’he’ e’ hē’ns nio’re’ ā’sē’ oñto’hwēñdjiōñ’ni,
 so it is distant so thither he ran there customarily so it is distant it new (is) it itself earth made.
- 3 nēñ’ tā’ho’wā’tā’ oteroñtoñni’ā’ ē’ns oñteroñtoñ’ni. E’tho’
 now and maple it sapling (it itself made small tree) customarily it itself made into tree. Thus
- 4 kā’ti’ ni’hāier’hā’ dji’ o’k’ noñka’ti’ ē’ns niā’hatak’he’ kania-
 so then so it he does where only the side of it customarily so thither he ran it lake
- 5 taraktā’tie’ dji’ nio’re’ niā’hatak’he’ e’ hē’ns nā’ā’wēñ’, ne’
 alongside of where so it is distant so thither he ran there customarily so it happened, the
- 6 ā’sē’ oñto’hwēñdjiōñ’ni, no’k’ ho’ni’ ne’ wā’tā’ oñteroñtoñni’ā’.
 it new (is) it itself earth found, and also the maple it made itself into small tree.
- 7 Ne’ ē’ns o’ni’ ratoñ’ne’ ne’ nēñ’ rata’he’: “Iote’hiāron’tie’
 The customarily also he went saying the now he ran: “Let it increase in size
- 8 ne’ o’hwēñ’djiā’.” ne’ o’ni’ ne’ “Oteroñtoñni’ā’ ioñ’kiats.”
 the it earth.” the also the It Sapling one me calls habitually.”
- 9 Ta’, ē’tho’ nitioiera’to’ ne’ dji’ io’hwēñdjiowa’n’hā’o’ ne’
 so, thus so it did by means of this the where it earth became large the
- 10 dji’ ni’io’t ne’ dji’ tewakan’ere’ ne’ dji’ niwato’hwēñ’djiā’.
 where so it is the where we it see the where so it earth large (is)
- 11 Ta’, ē’tho’ne’ ne’ noñ’wā’ koñtiro’o’ko’ wā’shakotia’toñni-
 so, at that time the this time they animals, be their bodies
- 12 ā’nio’ns. Ne’ kā’ti’ ne’ Oteroñtoñni’ā’ o’hwēñ’djiā’ ē’ns
 made plurally. The so then the It sapling it earth customarily
- 13 wā’tā’tēa’nā’kwe’ no’k’ ē’nekē’ns iā’ho’ti. E’so’ ē’ns
 he it handful packed up and high up customarily there he it threw. Many customarily
- 14 tekon’niā’we’ ā’e’rē’ns ē’ns wā’koñtitenon’tie’ dji’ ni’ko’ns iā’ho’-
 they hundreds are in all directions customarily they went flying where so it numbers thither

flew away in different directions. He customarily said: "This shall continue to be your condition. When ye wander from place to place, ye must go in flocks." Thereupon a duty devolved upon this species of animals; for example, that they should habitually make roosts. Now, of course, different animals were severally asked to volunteer to aid man. Whichever of them would give ear to this, would say to it: "I, I think, will volunteer." Thereupon they would customarily ask him, saying: "Well then, permit us to see in what way thou wilt act when thou protectest thy offspring." The Bear, therefore, volunteered. Now then he acted so rudely that it was very marvelously terrifying. The manner in which he would act ugly would, I think, kill people. Thus, indeed, he exhibited to them how he would defend his offspring. They said: "Not at all, we think, shouldst thou volunteer." Whereupon, of course, others

tea'noh'ti'. he handfuls threw.	Wā'hēn'ro" He it said	ē" custom- arily:	"E', "Thus,	nī'se' the thou	nē'io'to" so it will continue to be	hā'ke' the	1	
djī' where	tē'teiatawēn'rie'hā'ke' she will continue to travel	ē" ye will go about in groups (bodies) "	te'icēnnitio'kwaratic'seke'.	E'tho'ne' At that time			2	
noh'we' place	wā'ōnnateri'hwāiēn'hā'se' it them duty became for	ne' the	kōntirio'o'ko" they animals	o' who	ō' it is		3	
ē'ie'nā'kwā'r'ho'seke'. one roosts will form.	Nēn' Now	wā'hi' verily	ne' the	kōntirio'o'ko" they animals	o'ia' other	o'k' only	4	
ē" custom- arily	shōnwari'hwanōtoñ'm' he them duties assigns to	ne' the	a'hathoñkā'riā'ke'. he should volunteer to do it.	On'kā' Who	o'k' just		5	
ē" custom- arily	wā'hathoñ'tate' he would consent to it	wā'hēn'ro": he it said:	"I' ki' "I I it is, believe,	ē" I will volunteer to do it."			6	
E'tho'ne' At that time	ē" custom- arily	wā'hoñwari'hwanō'to" they him asked	se' they it said	wā'hoñni'ro" they it said	ē" custom- arily:		7	
"To', "How	kā'ti' so then	iakwatkat'ho' let us see	to' how	nē'te'siere' so thou wilt do it	ne' the	nēñ' now	8	
wirake'nhā'. thy young defend."	O'kwa'ri'. Bear,	ki'. I believe,	wā'hathoñkā'riā'ke'. he volunteered (seceded stick)	E'tho'ne' At that time			9	
nēñ' now	wā'hateri'hwā'ksā'te'. he his matter acted ugly.	Akwā' Very	ione'hra'kwāt', it is marvelous,	teiotēno" it is aston-			10	
ani'to" ishing,	iotte'ro" it is frightful.	A'shako'rio' It one would kill,	ki' I believe,	ne' the	oñ'kwe' man- being	djī' nā'hā'iere' where so he would act	11	
djī' where	wā'hateri'hwak'sā'te'. he his matter acted ugly.	Nēñ' Now	wā'hi' verily	wā'shakonā'toñ'hā'se' they him showed			12	
djī' where	nē'thā'iere' so he will act	ne' the	ē" he his young will defend.	Wā'hoñni'ro": They it said:	"Iā' "Not,		13	
ki' I be- lieve,	i'se' thou	thā'sathoñkā'riā'ke'. thou shouldst volunteer to do it.	Tā', So,	nēñ' now	wā'hi' verily	o'ia' other it is	o'k' only	14

offered themselves as volunteers. Nevertheless, none were acceptable, because their methods of defending their offspring were terrible. So one after another volunteered. After a while the Pigeon said: "It is time now, I think, that I should volunteer." Whereupon, assuredly, they said: "How then wilt thou do when thou protectest thy offspring? Let us see." Then Pigeon flew hither and thither, uttering cries as it went. Then sometimes it would again alight on a bough of a tree. In a short time it would again fly, winging its way from place to place, uttering cries. So then they said: "Now, this will be suitable." At the same time they had lying by them a dish containing bear's oil; they therein immersed Pigeon, and they said: "So fat shall thy offspring customarily be." It is for this reason that the young of the pigeon are as fat as a bear usually is.

- 1 ^{ōⁿ's} ^{shot}hoñkariä'koⁿ. Iä' ki' thakäie'rite' sō'dji' ^{ōⁿ's} ^{ro}ti-
custom again he volunteers. Not, I believe, it would be because custom- their
arily
- 2 ^{wē}ñmātsä'nī' ^{ne'} ^{wā}'hatewiräke'nhä'. Ta'. e' ^{kā}'tī' ^{wā}'hī'
manner of acting the he his young would So, thus so then verily
(is) frightful defend.
- 3 ^{nī}'io't ^{o'}lä' ^{o'}k' ^{shot}hoñkariä'koⁿ. No'k' ^{hā}'kare' ^{nēn'} ^{ori}'te'
so it is other only again he volunteers to And after a time now it pigeon
it is do it.
- 4 ^{wā}'hēñ'roⁿ: "Nēñ' ^{ki'} ^{i'} ^{ōⁿ}kathoñkar'lä'ke'." E'tho'ne' ^{wā}'hī'
he it said "Now, I, I will volunteer to do it At that time verily
believe, (score stick)."
- 5 ^{wā}'hoññ'roⁿ: "To'. ^{kā}'tī' ^{iak}watkä't'ho' ^{dji'} ^{nē}to'siere' ^{ne'}
they (m.) it said: "How, so then let us see it where so thou wilt the
act
- 6 ^{nēn'} ^{ōⁿ}satewiräke'nhä'! " E'tho'ne' ^{nēn'} ^{ne'} ^{ori}'te' ^{wā}'katie'soⁿ
now thou thy young wilt defend At that time now the it pigeon it flew about from
place to place
- 7 ^{io}'tharätie'se'. ^{Se}watie'reⁿ. ^{nēn'} ^{a'}re' ^{ok}wirä'ko' ^{shē}ñmits-
it went about Sometimes now again (it shrub (branch) on) again it
uttering cries.
- 8 ^{kwa}'reⁿ. ^{Nā}'he'ä' ^{o'}k' ^{ōⁿ's} ^{no}'k' ^{hā}'re' ^{toñ}sakä'tēⁿ,
would alight. In a short time only custom- and again again it would
arily fly,
- 9 ^{sak}atie'soⁿ ^{io}'tharä'tie'se'. ^{Nēn'} ^{wā}'hoññ'roⁿ: "Nēñ' ^{ne'}
again it flew from place to place it went about uttering cries. Now they (m.) it said. "Now that
- 10 ^{io}'käie'rite'" E'tho'ne' ^{nēn'} ^{roñ}matek'säieⁿ ^{o'}kwa'rī' ^{kēn}'ie'
it will be correct At that time now they a vessel for themselves have set it bear it oil
- 11 ^{i'}kare' e' ^{kā}'tī' ^{iä}'hoñwä'sko' ^{ne'} ^{ori}'te'. ^{nēn'} ^{tā}'hnoⁿ
it con- there so then there they him immersed the it pigeon, now and
tains
- 12 ^{wā}'hoññ'roⁿ: "E' ^{ōⁿ's} ^{nī}'so' ^{nēn}'ionare'sōⁿ'häke' ^{ne'} ^{shi}-
they m. it said: "Thus custom- the thou so they will be fat the thy
arily
- 13 ^{ēñ}'okoñ'ä'." (Ne' ^{kā}'tī' ^{kari}'hoñ'nī' ^{ne'} ^{ori}'te' ^{aoti}wī'nī' e'
offspring "The so then it reason is the it pigeon their off- thus
spring
- 14 ^{nī}ionarē'sōⁿ ^{dji'} ^{nī}'io't ^{ōⁿ's} ^{ne'} ^{o'}kwa'rī' ^{io}'re'sōⁿ.)
so they fat are where so it is custom- the it bear it is fat.)
arily

During this time Tawī'skaroⁿ was watching what Sapling was doing. Thereupon he began to imitate him by also making animal bodies. But this work was too difficult for him to allow his doing it correctly. He failed to make correctly the bodies of the animals just as they are. He formed the body of a bird as he knew it. So, when he had finished its form, he let it go, and now, I think, it flew. Forsooth, it succeeded in flying, but it flew without any objective point. And, I believe, it did not become a bird. Now then he had completed the body of what we know as the bat. So then, when he, Sapling, had completed in their order the bodies of the marvelously various kinds of animals, they began to wander over the face of the earth here present.

Then, as Sapling was traveling about over the face of the earth, he, after a while, marveled greatly that he could not in any

Xe'	kā'ti'	ne'	Tawī'skaro ⁿ	e'	te'hakan'ere'	ne'	dji'	ni'ha-	1
The	so then	the	Flint (Ice, Crystal)	there	he it watched	thew	here	so he	
tie'r'ha'	ne'	Oteroñtoñni'ā.	Nēn'	tā'hno ^{ny}	wā'hi'	tā'honā'			2
is doing	the	It Sapling,	Now	and	verily	he him imi- tated			
ke're ⁿ	nēn'	wā'hāiā'toñniā'nio ⁿ		o'nī.	Nā'	ne' ^y	no'k'		3
	now	he their (z.) bodies plurally made		also,	The that	that one	and		
wā'hono'ro ⁿ se'	aoñta'hoieri'to ⁿ hake'	ne'	dji'	nikoñtiā'to'tē ⁿ se'.					4
he it failed to do	he it should have done correctly		the	where	so their kinds of body plurally.				
Tei'tēn'ā.	wā'hāiā'toñni'	ne'	dji'	roteriēn'täre.	Ne'	kā'ti'	ne'		5
Bird	he its body made	the	where	he it knows,	The	so then	the		
dji'	nēn'	wā'hāiā'tis'ā	wā'ba'tka'we,	nēn'	ki'	wā'tka'tē ⁿ .			6
where	now	he its body finished	he it let go,	now,	I be- lieve,	it flew.			
To'ke ⁿ ske'	ki'	oñ'to ⁿ	wā'tka'tē ⁿ .	O'k'	kē ^{ny}	thiā'ka'tie'	no'k'		7
It is true,	I be- lieve,	it was successful	it flew.	Just	here it is	just thither it went flying	and		
iā'	ki'	tei'tēn'ā	teiotōñ'o ⁿ .	Ne'	wā'hi'	wā'hāiā'tis'ā			8
not,	I be- lieve,	bird	it has become.	The	verily	he its body finished			
noñ'wā'	ne'	tewāiēñte'ri'	iakoho ⁿ 'tarik ^s	koñwa'iat ^s .	Ne'	kā'ti'			9
this time	the	we it know	it bites one's ears (bat)	they it call.	The	so then			
ne'	nēn'	ne'	Oteroñtoñni'ā	sa'has'ā	akwe'ko ⁿ	wā'shakoia'			10
the	now	the	It Sapling	again he it finished	it all	he made			
toñniā'nio ⁿ	ne'	koñtirio'o'ko ⁿ	ne'	ione'hra'kwā't	e'so'				11
their body plurally	the	they animal (are)	the	it is wonderful	many				
niñono ⁿ hwēñdjia'ke.	Nēn'	wā'hi'	wā'tkoñtawēñ'rie'	ne'	dji'				12
they lands (kinds, in num- ber (are).)	Now	verily	they traveled about	the	where				
io ⁿ hwēñdjia'te.									13
it earth present (is).									
Xe'	kā'ti'	ne'	Oteroñtoñni'ā	ne'	dji'	te'hotawēñ'rie'	ne'		14
The	so then	the	It Sapling	the	where	he traveled	the		
dji'	io ⁿ hwēñdjia'te	ā'kare'	nēn'	wā'ho'ri'hwane'hra'ko'	iā'				15
where	it earth present is	after a time	now	he matter was astonished at	not				

place still see the different kinds of animals. Thereupon he traveled about over the face of the earth seeking for them. He also thought, forsooth: "This is an astonishing matter; where, perhaps, have they gone—they, the animals whose bodies I have made?" So then, while he went from place to place, and while he was looking for the animals, he was startled. Near him a leaf made a noise, and looking thither he was surprised to see a mouse peering up there among the leaves. The mouse that he saw is called the Deer-mouse, and, of course, he had intended to shoot it, but the Deer-mouse spoke to him, saying: "Do thou not kill me. I will tell thee then where have gone those things thou art seeking, the animals." So then in truth he resolved not to kill it, and then he spoke and said: "Whither then have the animals gone?" Thereupon the Deer-mouse said: "In that direction there is

- 1 kân'ekâ thaonsâ'ha'kēⁿ ne' koñtirio'o'koⁿ. Nēn' wā'hīⁿ
anywhere again he then could see the they (z.) animals (are). Now verily
- 2 wā'tatawēn'rie' wā'shakoā'ti'sāke'. Ne' o'nī' i're're': "Hā'nio'
he traveled he their bodies sought to find. The also he thought: "Forsooth,
- 3 iori'hwane'bra'kwā't. kā'' oⁿ'te' nīeione'noñ ne' kheā'tis'oⁿ
it it matter astonishing is, where it is perhaps just there they the I their (anthr.) bodies have formed
- 4 ne' koñtirio'o'koⁿ! " Ne' kā'tī' wā'hī' ne' dji' te'hotawēn'rie-
they (z.) animals (are)? " The so then verily the where he went about
- 5 hā'tie'se' ne' dji' shāā'ti'saks ne' koñti'rio' wā'hatie'rēⁿ o'k.
traveling the where again he their bodies seeks to find the they animals he was surprised just.
- 6 Kēⁿ non'we' e' wā'onera'tak'are' e' iā'hatkāt'ho' wā'ha-
there it is the place there it leaf made a sound there there he looked he was
- 7 tie'reⁿ o'k' teinō'wēⁿ e' toñtke'to'tēⁿ onera'tōkoⁿ. Tso-
surprised just mouse there it peeped up (it leaves among). Deer-
- 8 tshot'hoⁿ koñwā'iats ne' teino'wēⁿ wā'ha'kēⁿ. No'k' wā'hīⁿ
mouse they it call the mouse he it saw. And verily
- 9 nā'' raweroñ'ne' ē'hā'īā'ke' no'k' kī' toñta'tī' ne' teino'wēⁿ
that he had intended he it will shoot and, I he- thence it the mouse
one lieve, spoke (to him)
- 10 ne' o'nī' wā'kēñ'roⁿ: "To'sā' takeri'io'. Eⁿko'bro'rī' kā'tī'
the also it it said: "Do not then me kill. I thee will tell so then
do it
- 11 kā'' non'we' nīeione'noñ ne' teiā'ti'saks ne' koñtirio'o'koⁿ.
where the place there they have gone the thou their bodies seekest to find the they animals (are)."
- 12 To'kēⁿ'sko' kā'tī' wā're're' iā' thakri'io', nēñ' tī'hnoⁿ ta'bata'tī'
It is true so then he it thought not I it should kill, now and he spoke
- 13 wā'hēñ'roⁿ: "Kā' kā'tī' nīeione'noñ ne' koñti'rio'! " E'tho'ne'
he it said: "Where it is just there they have gone the they animals (are)? " At that time
- 14 nēñ' wā'kēñ'roⁿ ne' Tsotshot'hoⁿ teino'wēⁿ: "E' non'we'
now it it said the Deer Mouse mouse: "There place

a range of great mountains of rock. There in the rocks they abide, and are indeed shut up. If, when thou arrivest there, thou lookest, thou wilt see a large stone placed over the cavern, which stone one has used for the purpose of closing it up. It is Tawí'skaroⁿ himself and his grandmother who have together done this: it is they who imprisoned the animals." So then, therefore, he went thither. It was true then that a stone lay over the place where was the opening into the rock; it was closed therewith. So he then removed the stone from it, and he now said: "Do ye all come forth. For, assuredly, when I caused you to be alive, did I intend that ye should be imprisoned here? Assuredly, I intended that ye should continue to roam from place to place over this earth, which I have caused to be extant." Thereupon they did in fact come forth. There was a rumbling sound, as their feet gave forth sounds while

tiionontātā'tie ⁿ	otstēn'rá ⁿ	e' ⁿ	iotstēnrāka'roñte ⁿ	kowa'nē ⁿ ,	e'tho ⁿ	1
just there it moun- tain stands extended	it rock (is)	there	it rock cavern	great (is)	there	
otstēn'ráko ⁿ	iekoñtí'tero ⁿ	kotín'ho'to ⁿ	se' ⁿ ,	To'ká ⁿ	nēn' e' ⁿ	2
it rock in	there they abide	they are shut up	indeed,	If	now there	
ie ⁿ 'sewe ⁿ	ē ⁿ 'satkāt'ho ⁿ	kē ⁿ 'tstēnrowā'nē ⁿ	e' ⁿ	ka'here ⁿ	dji' ⁿ	3
there thou wilt arrive	thou wilt look	it rock large	there	it lies on it	where	
iotstēnrāka'roñte ⁿ	ne' ⁿ	kan'hoto ⁿ 'kwē ⁿ ,	Rao ⁿ 'hā ⁿ	ne' Tawí'skaro ⁿ		4
it rock cavern (is)	the	one it used to close it.	He himself	the	Flint (Ice, Crystal)	
no'k ⁿ	ne' ⁿ	ro'sot'hā ⁿ	ne' e' ⁿ	ní'hotiie'rē ⁿ	nín'ho'to ⁿ ne' ⁿ	5
and the	his grand- mother	the	thus	so they it did	they two shut them up	the
koñtí'rio ⁿ	Ta', e'tho'ne ⁿ	nēn' e' ⁿ	wa're'te ⁿ ,	To'kē ⁿ 'ske ⁿ	kā'tí ⁿ	6
they animals (are),	So, at that time	now there	thither he went.	It is true	so then	
e' ⁿ	kē ⁿ 'tstēnrā'here ⁿ	dji' ⁿ	non'we ⁿ	dji' ⁿ	iotstēnrāka'roñte ⁿ	7
there	one it rock placed on it	where	place	where	it rock cavern is	
kan'ho'to ⁿ ,	Ta', e'tho'ne ⁿ	nēn'	sa'hē ⁿ 'tstēnrā'hra'ko ⁿ	nēn'		8
one closed it.	So, at that time	now	again he rock took off	now		
tā'hmo ⁿ	wā'hēn'ro ⁿ :	"Toñtasewāia'kē ⁿ 'ne ⁿ	akwe'ko ⁿ ,	lā' ⁿ		9
and	he it said.	"Hence do ye come forth	it all.	Not		
se' ⁿ	wā'hi ⁿ	tewake'ro ⁿ	ne' dji'	kion'he'to ⁿ	kēñt'ho'-kē ⁿ '	10
in- deed	verily	I it intended	the	where I they caused to live	here, is it	
ē ⁿ 'señin'hoto ⁿ 'hāke ⁿ	(ē ⁿ 'sewan'hoto ⁿ 'hāke ⁿ), ^a	Wāke'ro ⁿ	wā'hi ⁿ			11
ye will remain shut up.		I it intended	verily			
tē ⁿ 'teiatawēñrie ⁿ 'hāke ⁿ	ne' dji'	wāko ⁿ 'hwēñdjia'tate ⁿ ,	Ta',			12
ye will continue to travel about	the	where I it earth made to be present,	So,			
e'tho'ne ⁿ	nēn'	to'kē ⁿ 'ske ⁿ	toñtakoñtiia'kē ⁿ 'ne ⁿ ,	Toio'to ⁿ 'hare'nio ⁿ		13
at that time	now	it is true	thence they came forth.	It sound spread forth		
ne' dji'	wā'tionoñniakā're're ⁿ	ne' dji'	nēn'	teotiiake ⁿ 'o ⁿ 'hā'tie ⁿ ,		14
the	where	their feet (hoofs) sounded	the	where now	again they were coming forth.	

^aThis is the usual form of the next preceding term.

they kept coming forth. So, at this time, the grandmother of Tawĩ'skaro" said: "What thing, perhaps, is now happening? There is a rumbling sound." She thus addressed her grandson, Tawĩ'skaro". Before Tawĩ'skaro" could reply, she spoke again, saying: "It is true, undoubtedly, that Sapling has found them there where thou and I have the animals imprisoned. So then, let us two go at once to the place wherein we two immured them." Then at once they two went out, and without delay ran thither. So when they two arrived there, it was even so; the Sapling stood there, having opened the cavern in the rock, and verily a line of animals ever so long was running. The two rushed forward and took up the stone again, and again shut in those that had not come out, and these are animals great in size and now dwelling therein.

- 1 Ta', e'tho'ne' noñ'we' Tawĩ'skaro" ro'sot'hä' wä'iro": "O'
So, at that time place Flint his grand- she it said: "What
(Ice, Crystal) mother
nä'ho'tēⁿ oⁿ'te' nüoteri'hwätie'rēⁿ kēⁿi'kēⁿ teio'toⁿ'häre',ⁿ
2 kind of thing perhaps there it matter is being this it is it sound is present."
done
3 wä'hoñweⁿ'hä'se' ne' roñwatre'ä' Tawĩ'skaro". Iä' hä're'kho'
She it him said to the her grandson Flint, Not yet
(Ice, Crystal.)
4 tethotä'ti' ne' Tawĩ'skaro". Toñtäioñtä'ti' wä'iro": "Ori'hwĩ'io'
again he the Flint, Thence again she she said: "It is certain
talked (Ice, Crystal.) talked
5 noñ'wä' ne' Oteroñtoñ'ni'ä' iä'hatsčñ'ri' dji' noñ'we' nüethi-
this time the It Sapling there he it found where place them have
shut
6 n'ho'toⁿ ne' koñti'rio'. Ne' kät'i' nakwä' iokoñtä'tie' e'
up the they (are) ani- The so then the very at once there
mals.
7 iet'ene' dji' noñ'we' nüethin'ho'toⁿ." E'tho'ne' nēñ' iokoñtä'tie'
thither let where place there we them have At that time now at once
us two go shut up."
8 iä'niakēⁿ'tä'tei', nakwä' o'k' e' iä'tiara'täte'. Ne' kät'i' dji'
thither they two went the very just there thither they two
out, went running.
9 nēñ' iä'hä'newe' to'kēⁿske' kät'i' e' i'rate' ne' Oteroñtoñ'ni'ä',
now there they two it is true so then there he stood the It Sapling,
arrived
10 sho'n'hoton'kwēⁿ ne' iotstēñraka'roñte', ne' nakwä' o'k' he'
he had opened closed the it rock cavern (is), that the very just yon-
place der.
11 thä'tekanēñ'res koñtitäkenon'tie' ne' koñti'rio'. Nakwä' o'k'
there its line (is) long they were along running the they animals The very only
(are).
12 ci-niä'takoñtä'tie' toñsa'nitsčñ'rä'kwe' sa'nin'ho'to' ne' iä'
they went without again they two stone took up again they two it the not
stopping closed
13 thä'tetiotiäkeⁿ'oⁿ, nakwä' i'kēⁿ kario'towa'ueⁿ'se' ne' kät'i'
then they had come out, the very it is it animal great (are) the so then
live.
14 ne' o'k' he' niiesäkon'hese'.
the just there just there again they
live.

Sapling kept saying: "Do ye two not again immure them." Nevertheless, Tawī'skaroⁿ and his grandmother just placed thereon other stones. So then the kinds of animals that we know are only those that came out again.

So then it came to pass that Sapling, as he traveled from place to place, went, after a while, along the shore of the lake. There, not far away, he saw Tawī'skaroⁿ, making for himself a bridge of stone [ice] across the lake, which already extended far out on the water. Thereupon Sapling went to the place where he went on working. So then, when he arrived there, he said: "Tawī'skaroⁿ, what is this that thou art doing for thyself?" He replied, saying: "I am making a pathway for myself." And then, pointing in the direction toward which he was building the bridge, he added: "In that direction there is a land where dwell great animals of fierce dispositions. As soon as I complete my

Ne'ne ⁿ	Oteroñtoñni'ā ⁿ	ra'to ⁿ :	"To'sā ⁿ	sasenin'ho'to ⁿ ."	1			
The that	It Sapling	he it says:	"Do not do it	again you two it close."				
Sē ⁿ hā ⁿ	o'k ⁿ	toñtanitstēñra'rē ⁿ	ne'	Tawī'skaro ⁿ	no'k ⁿ ne'	2		
More	only	they two rock laid on it	the	Flint (Ice, Crystal)	and the			
ro'sot'hā ⁿ	Ne'	kā'ti ⁿ ne'	dji'	noñ'wā ⁿ	niiono ⁿ h'wēñdjia'ke ⁿ	ne'	3	
his grand-mother.	The	so then the	where	this time	so they lands (kinds) in number are	the		
koñti'rio ⁿ	ne'	tewāñēte'rī ⁿ	e' ⁿ	ni'ko ⁿ	ne'	teñtiotiakēñ'o ⁿ .	4	
they animals (are)	the	we them know	thus	so they number	the	again they emerged.		
Ta', ne'	kā'ti ⁿ	wā'hī ⁿ ne'	Oteroñtoñni'ā ⁿ	dji'	te'hotawēñrie ⁿ	5		
So, the	so then	verily the	It Sapling	where	he traveled			
ha'tie'se ⁿ	ā'kare ⁿ	nēñ ⁿ	kaniatarāk'tā ⁿ	niñā'ha're ⁿ	E' ⁿ	wā'hotkā ⁿ	6	
about	after a time	now	it lake beside	thither he went.	There	he him saw		
tho' ne'	Tawī'skaro ⁿ	thā'onēñ'ā ⁿ	e'rē ⁿ	kaniatarā'ke'sho ⁿ	otstēñ'ra ⁿ	7		
the	Flint (Ice, Crystal)	already	far	it lake on along	it rock (ice)			
wā'hotaskoñniā'tā'kwā ⁿ hā'tie ⁿ .	E'tho'ne ⁿ	ne'	Oteroñtoñni'ā ⁿ	e' ⁿ	8			
thither he it bridge goes on making of it for himself.	At that time	the	It Sapling	there				
niñā'ha're ⁿ	dji'	noñ'we ⁿ	wā'hoio'tā'tie ⁿ .	Ne'	kā'ti ⁿ	ne'	dji'	9
thither he went	where	place	he working went ahead.	The	so then	the	where	
nēñ ⁿ	e' ⁿ	iā'hā'rawo ⁿ	wā'hēñ'ro ⁿ :	"Tawī'skaro ⁿ ,	o' ⁿ	ne'	10	
now	there	there he arrived	he it said:	"Flint, (Ice, Crystal)	what (is it)	the		
ni'satie'r'hā'?	Tā'hari'hwā'sera'ko ⁿ	wā'hēñ'ro ⁿ :	"Wākathā'hoñni-	11				
thou art doing?"	Thence he replied	he it said:	"I road am making for myself."					
hā'tie ⁿ .	lā'hā'tea'tē ⁿ	dji'	noñ'kā'ti ⁿ	nā'hoiera'to ⁿ hā'tie ⁿ	wā-	12		
Thither he pointed	where	side of it	thither he his way was making	he				
hēñ'ro ⁿ :	"E' ⁿ	noñ'we ⁿ	tiio ⁿ h'wēñdjia'te ⁿ	koñtirio'towa'nē ⁿ se ⁿ	13			
it said:	"There	the place	there it earth (is) present	they animals large (are)				

ⁿThis incident shows definitely that Flint, or rather Ice-coated or Crystal, is the Winter power. There is here a substitution of rock for ice, just as there has been in the name of this important nature force.

pathway to that other land, thereon will they habitually come over. Along this pathway will they be in the habit of coming across the lake to eat habitually the flesh of human beings who are about to be [who are about to dwell here] on this earth." So then Sapling said to him: "Thou shouldst cease the work that thou art doing. Assuredly the intention of thy mind is not good." He replied, saying: "I will not cease from what I am doing, for, of course, it is good that these great animals shall be in the habit of coming hither to eat the flesh of human beings who will dwell here."

So, of course, he did not obey and cease from building the bridge for himself. Thereupon Sapling turned back and reached dry land. So along the shore of the sea grew shrubs. He saw a bird sitting on a limb of one. The bird belonged to the class of birds that we

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|----|--|-----------------------------------|------------------------------|--|----------------------|------------------------------------|
| 1 | koñti'sero'·h ⁿ ·se' | e' | noñ'we' | tkanak'ere'. | Kawēñi'io' | nēñ' |
| | they fierce are | there | place | there they inhabit. | So soon as | now |
| 2 | ē ⁿ kathā'his'·ā' | ne' | nēñ' | e' | iēñ'wawe' | thi'kē ⁿ |
| | I shall complete my road | the | now | there | there it will reach | that it is |
| 3 | e' | tē ⁿ tkoñne'thāke' | o'hā'hā'ke'·sho ⁿ | tē ⁿ koñtiā'·iāk'seke' | ne'ne' | |
| | there | thence they will continue to come | it path on along | thence they will habitually cross the stream | the that | |
| 4 | ē ⁿ tkoñti'wā'hrakhe'seke' | ne' | oñ'kwe'· ^a | ioñmakerāt'he' | ne' | kē ⁿ |
| | thence they meat will habitually come to eat | the | man-being | they are about to inhabit | the | here it is |
| 5 | io ⁿ ·hwēñdjā'te'. | Ta', | e'tho'ne' | ne' | Oteroñtoñni'ā' | nēñ' |
| | it earth is present." | So, | at that time | the | It Sapling | now |
| 6 | wā'hawē ⁿ ·hā'se' | ne' | Tawī'skaro ⁿ : | ··Ā'sā'tkā'we' | dji' | satie'rē ⁿ . |
| | he it said to him | the | Flint: (Ice, Crystal) | "Thou it shouldst cease from | where | thou art at work. |
| 7 | lā' wā'·hī' | teioñan'ere' | dji' | ni'sa'niko ⁿ ·hrō'tē ⁿ . | Tā'hari'hwā'se- | |
| | Not verily | it is good | where | so thy mind is shaped." | He replied | |
| 8 | ra'ko' | wā'hēñ'ro ⁿ : | ··lā' | thaka'tkā'we, | dji' | nā'ho'tē ⁿ |
| | he ti said: | "Not | I it should cease from | where | such kind of thing | |
| 9 | nikatie'r'·hā'. | ioñan'ere' | se' | wā'·hī' | thoi'kē ⁿ | koñtirio'towa'ne ⁿ ·se' |
| | such I am doing. | It is good | indeed | verily | this it is | they animals large (are) |
| 10 | ē ⁿ tkoñti'wā'rakhe'seke' | ne' | oñ'kwe' | ne' | kē ⁿ | ē ⁿ ienāk'ereke'. |
| | thence they will habitually come to eat meat | the | man-being (human) | the | here it is | they will continue to dwell." |
| 11 | Oñē ⁿ | wā'·hī' | lā' | te'hothoñti'to ⁿ | ne' | a'hā'tkā'we' |
| | Now | verily | not | he it consented to | the | he it would cease the where from |
| 12 | rotā'skoñni'hā'tie'. | E'tho'ne' | ne' | Oteroñtoñni'ā' | nēñ' | sā'hā'·kete' |
| | he it bridge is making for himself. | At that time | the | It Sapling | now | again he turned back |
| 13 | āo ⁿ ·hwēñdjiañhēñ'ke' | ioñsa'rawe'. | Ne' | kā'ti' | ne' | kaniatarāktā'tie' |
| | it earth is dry at (to dry land) | there again he arrived. | The | so then | the | it lake it side of along |
| 14 | iokwirarāt'ie', | tei'tēñ'ā' | wā'ha'kē ⁿ | e' | kēñtskwa'here' | okwira'ke'. |
| | it brush grew along, | bird | he it saw | there | it it sat on | it branch on. |

^aThis refers to human beings, which, it was understood, were about to inhabit the earth.

are accustomed to call the bluebirds. Sapling then said to the Bluebird: "Thou shalt kill a cricket. Thou shalt remove one hind leg from it, and thou shalt hold it in thy mouth, and thou shalt go thither to the very place where Tawí'skaroⁿ is working. Hard by the place where he is working thou shalt alight, and thou shalt cry out." The bird replied, saying: "Yo' [very well]."

Thereupon it verily did seek for a cricket. After a while it found one, and killed it, too. Then it pulled out one of its hind legs and put it into its mouth to hold, and then it flew, winging its way to the place where Tawí'skaroⁿ was at work making himself a bridge. There it alighted hard by him at his task. Of course it then shouted, saying: "Kwē, kwē, kwē, kwē, kwē," ^a Thereupon Tawí'skaroⁿ upraised

Ne'	dji'	nā'ho'tō ⁿ	koñwā'iat's	ne'	tei'tēn'ā'	Swiwi'ko'wā, ^b	1
The	where	such kind of thing	one it calls	the	bird	Great Bluebird,	
Nēn'	ne'	Oteroñtoñni'ā'		wā're ⁿ 'hā'se'	ne'	Swiwi-	2
Now	the	It Sapling		he it her said to	the	Great	
ko'wā:	''	Tarak'tarak	ē ⁿ 'seri'io'	tā'hno ⁿ '	ē ⁿ 'snitshotā'ko'		3
Bluebird:		"Cricket	thou it wilt kill	and	thou its thigh shalt take off		
ē ⁿ 'skā'	ne'	ē ⁿ 'sate'nhoñ'tā'	no'k'	he'	iē ⁿ 'se'	dji'	4
one	the	thou it shalt hold in thy mouth	and	there	there thou shalt go	where	
noñ'we'	ne'	Tawí'skaro ⁿ	wā'hoio'tā'tie'	āk'tā'ā'	dji'	roio'te'	5
place	the	Flint (Ice, Crystal)	he goes on work- ing	near by	where	he is working	
e'	iē ⁿ 'sēñnitskwa'ē ⁿ '	no'k'	tē ⁿ 'sa'hēñ're'te'.	''	Toñtā'ti'	ne'	6
there	there thou shalt sit,	and	thou shalt shout.		It spoke in reply	the	
tei'tēn'ā'	wā'kēñ'ro ⁿ :	''	lō'.	''			7
	bird	it it said:	"So be it."				
E'tho'ne'	nēñ'	tō'kē ⁿ 'ske'	wā'oiā'ti'sake'	ne'	tarak'tarak.		8
At that time	now	truly	it its body sought	the	cricket.		
Ā'kare'	nēñ'	wā'oiā'tatsēñ'ri'	tā'hno ⁿ '	wā'oiē'nā'	ne'	o'ni'	9
After a while	now	it its body found	and	it it seized	the	also the	
wā'o'io'.	E'tho'ne'	nēñ'	wā'o'nitskota'ko'	ē ⁿ 'skā',	tā'hno ⁿ '		10
it it killed.	At that time	now	it its thigh took off	one,	and		
e'tho'ne'	nēñ'	ē ⁿ 'te'nhoñ'tā'.	Nēñ'	tā'hno ⁿ '	wā'tka'tē ⁿ ,	e'	11
at that time	now	it it put into its month.	Now	and	it flew,	there	
niā'kā'tie'	dji'	noñ'we'	ne'	Tawí'skaro ⁿ	wā'hotāskoñnio ⁿ 'ni'hā'tie'.		12
there it went flying	where	the place	the	Flint (Ice, Crystal)	he it bridge kept on building for himself.		
E'	iā'hēñnitskwa're ⁿ	ak'tā'	dji'	roio'te'.	nēñ'	wā'hī'	13
There	there it alighted	near by	where	he was working,	now	verily	
wā'tio'hēñ're'te'	wā'kēñ'ro ⁿ :	''	Kwē ⁿ '.	kwē ⁿ '.	kwē ⁿ '.	kwē ⁿ '.	14
it uttered a cry	it (z.) it said:	'' Kwē ⁿ '.	kwē ⁿ '.	kwē ⁿ '.	kwē ⁿ '.	kwē ⁿ '.	

^a This is approximately the death cry or halloo of the Iroquois.

^b The bluebird is here mentioned as it is among the first of the migratory birds to return in the spring, which is a token that the spring of the year has come, and that the power of the Winter power is broken.

his head and looked and saw a bird sitting there. He believed from what he saw that it held in its mouth the thigh of a man-being, and also that its mouth was wholly covered with blood. It was then that Tawī'skaroⁿ sprang up at once and fled. As fast as he ran the bridge which he was making was dissipated. ^a

Now then, verily, the father of Sapling had given him sweet corn, and now he roasted this corn. A great odor, a sweet odor, was diffused. So when the grandmother of Tawī'skaroⁿ smelt it, she said: "What other thing again is Sapling roasting for himself?" She addressed Tawī'skaroⁿ saying: "Well, let us two go to see it, where he has his fire built." Now, of course, they two had at once uprisen, and they

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|----|---|---------------------------|------------------------------|---------------------------------------|---|---------------------------------|-------------|-----|
| | kwē'." | E'tho'ne' | nēñ' | wā'hēñno ⁿ 'kets'ko' | ne' | Tawī'skaro ⁿ | | |
| 1 | kwē'." | At that time | now | he his head raised | the | Flint (Ice, Crystal) | | |
| | tā'hno ⁿ ' | wā'hatkā'tho' | wā'ha'kē ⁿ ' | tei'tēñ'ā' | e' | kē ⁿ 'tskwā'here'. | | |
| 2 | and | he looked | he it saw | bird | there | it sat. | | |
| | Wā're're' | dji' | ni'io't | dji' | wā'hatkā'tho' | oñ'kwe'-kē ⁿ 'hā' | | |
| 3 | He thought | where | so it is | where | he it looked at | man-being it had been | | |
| | io'hnitsan'hoñ'te' | nēñ' | tā'hno ⁿ ' | ne' | dji' | ka'saka'ron'te' | | |
| 4 | it thigh in its mouth held. | now | and | the | where | its mouth | | |
| | onekwē ⁿ 'sōs'ko ⁿ '. | E'tho'ne' | ne' | Tawī'skaro ⁿ | toñtā'hatē ⁿ 'stā'tē' | | | |
| 5 | it is wholly blood. | At that time | the | Flint (Ice, Crystal) | thence he quickly arose | | | |
| | no'k' | hāñ'takoñtā'tie' | shote'kwē ⁿ '. | Dji' | niio'sno're' | ne' dji' | | |
| 6 | and | his body did not stop | again he fled. | Where | so it is rapid | the where | | |
| | ratāk'he' | e' | niteio'sno're' | teioteri'sioñ'hā'tie' | ne' | hotāskoñmi- | | |
| 7 | he ran | thus | so again it is rapid | again it disappeared (came to pieces) | the | he it bridge had been making | | |
| | oñni'hātie'ne'. | | | | | | | |
| 8 | for himself. | | | | | | | |
| | Ne' | kā'ti' | wā'hī' | ne' | Oteroñtoñni'ā' | ro'ni'hā' | thō'wī' | ne' |
| 9 | The | so then | verily | the | It Sapling | his father | he him gave | the |
| | tekoñterōñ'weks | o'nē ⁿ 'ste' | ne' | kā'ti' | wā'hatenē ⁿ 'stoñ'tē ⁿ '. | | | |
| 10 | white (shriveled) | corn | the | so then | he corn roasted. | | | |
| | Kā'serowa'nē ⁿ ' | kā'sera'ko ⁿ ' | o'te'se'rāre ⁿ '. | Ne' | kā'ti' | ne' | | |
| 11 | It odor (is) great | it odor (is) pleasant | it odor took on. | The | so then | the | | |
| | Tawī'skaro ⁿ | ro'sot'hā' | wā'akos'ho' | tā'hno ⁿ ' | wā'iro ⁿ ' | ''O' | hā're' | |
| 12 | Flint (Ice, Crystal) | his grandmother | she it smelled | and | she it said: | "What (is it) | again | |
| | nā'ho'tē ⁿ ' | ne' | Oteroñtoñni'ā' | rotēs'koñte'? | Wā'hoñwē ⁿ 'hā'se' | | | |
| 13 | such kind of thing | the | It Sapling | he it roasts for himself?" | She said it to him | | | |
| | ne' | Tawī'skaro ⁿ | wā'iro ⁿ ' | ''To', | tiatkē ⁿ 'se'ra' | ne' | dji' | |
| 14 | the | Flint | she it said. | "Well, | let us two go to see it | the | where | |
| | thotekā'to ⁿ '. | Nēñ' | se' | o'k' | wā'hī' | toñtatitē ⁿ 'stā'tē' | no'k' | |
| 15 | there he has fire." | Now | so it is | just | verily | they two quickly arose. | and | |

^a That is, so fast as winter recedes, so rapidly the ice on rivers and lakes disappears.

two ran. They two arrived where he had kindled his fire, and they two saw that it was true that he was roasting for himself an ear of sweet corn. Verily, the fatness was issuing from it in streams on the grains, along the rows of grains until only the cob was left, so fat was the corn. The grandmother of Tawĩ'skaro" said: "Whence didst thou bring this?" He replied: "My father gave it to me." She answered, saying: "Thou dost even intend that the kinds of men who are to dwell here shall live as pleasantly as this, here on this earth." And just then she took up a handful of ashes, and she cast them on the ear of corn that was roasting. At once the fat of the corn ceased from issuing from the roasting ear. But Sapling very severely rebuked his grandmother for doing this. Whereupon he again took up the ear of corn and wiped off the ashes that had fallen upon it. Then he again set it to

te'hoñnara'tā'to ⁿ .	lā'ha'newe'	djī'	thotekā'to ⁿ .	wā'hiatkāt'ho'	1
they two ran.	There they two arrived	where	there he has fire	they two looked	
to'kē'ske'	kā'ti'	rote'skoñte'	skā'hrā'tā'	tekoñteron'weks	2
truly	so then	he is roasting it for himself	one it ear (of corn)	white (s. shriveled)	
o'nē'ste'.	Nakwā'	kēñ'ie'	io'hñawē ⁿ toñ'nio ⁿ	tiotiakē ⁿ 'o ⁿ .	3
it corn.	The very	it oil	it streams flows down	they come forth	the
onē ⁿ stā'ke'	nakwā'	nēñ'	ne'	kē ⁿ '	4
it grain on	the very	now	the	here	
				nio'nhoñwa'tā'	so (many) it rows has
				skā'hrā'tā'ie ⁿ	just it ear of corn lies (s. left)
e' mionē ⁿ stare'sē ⁿ .	Wā'iro ⁿ	ne'	ro'sot'hā:	"Kā'	5
there	so it corn fat (is).	She it said	the	his grand-mother:	"Where is it
				nī'sā'hā'?	thence thou it didst bring?"
Tā'hēñ'ro ⁿ :	"Rake'nī'hā'	rakwa'wī."	Toñtāioñta'ti'	wā'iro ⁿ :	6
He replied:	"He my father (is)	he it gave to me."	Again thence she spoke	she it said:	
"Akwā'	i'se're'	e'	nēñ'ia ⁿ koto'n ^{hā} 'reke'	ne'	7
"Just	thou it intendest	thus	so well they will live	the	man-being(s) the (= human)
ē'ienakerenion'hāke'	ne'	djī'	io'hñwēñ'djiate'.	Nēñ'	8
they will dwell in places (as tribes)	the	where	it earth present (is).	Now	at once
wā'tewā'teñ'na'kwe'	o'se'barā'	e'	wā'tio'ia'ke'	ne'	9
she handful took up	it ashes	there	she it cast against	the	it ashes
ono ⁿ kwē ⁿ 'ake'	ne'	e'	rotes'koñte'.	lā'hoñteri'siā'te'	10
it ear (of corn) on	the	there	he it is roasting for himself.	It ceased at once	the where
kēñ'ie'	iotiakē ⁿ o ⁿ 'hā'tio'	ne'	e'	rotes'koñte'.	11
it oil	they (z.) oils keep coming forth	the	there	he it is roasting for himself.	and the
Oteroñtoñni'ā'	akwā'	ione'brā'kwāt	wā'shakori'hwās'te ⁿ	ne'	12
It Sapling	very	it is remarkable	he her chided	the	
ro'sot'hā'	djī'	nā'e'iere'.	E'tho'ne'	nēñ'	13
his grand-mother	where	so she it did.	At that time	now	again he it took up
o'nē'ste'	sā'harā'kewe'	ne'	djī'	io'se'hā'rare'.	14
it corn	again he it wiped	the	where	it it had ashes on.	At that time

roast; but it was just possible for it to exude only a small amount of fatness again, as it is now when one roasts ears for himself. It is barely visible, so little does the fatness exude.

Now the grandmother of Sapling fetched ripened corn that Sapling had planted, and she shelled it. Then she poured it into a mortar. And now she took the pestle and with it pounded the corn, and she made haste in her pounding, and she said: "Verily, thou wouldst have mankind exceedingly well provided. Verily, they shall customarily be much wearied in getting bread to eat. In this manner then shall they customarily do with the mortar and also the pestle." She herself had finished them. Whereupon Sapling rebuked her for what she had done. He, in regard to this matter, said: "That which thou hast done is not good."

Then, verily, while Sapling was traveling, he was surprised to find

- 1 sa'hate'skoñ'tēⁿ a're' akwā' e' ho'k' thoñsakakwe'nī osthon'hā'
again he it roasted again very thus just as much as it was it is small
for himself possible
- 2 o'k' thoñsawēñieno'tēⁿ (ne' noñ'wā' dji' nī'io't ne'
only again it oil put forth (the this time where so it is the
- 3 āioñte'skoñ'tēⁿ akwā' ne' o'k' ne' wā'he'ne'ne' tawēñiāno'tēⁿ).
one would roast it very the just the it is visible, thence it oil would
for one's self exude).
- 4 E'tho'ne' ne' ro'sot'hā' iā'e'ko' ne' iotenēⁿstis'oⁿ ne'
At that time the his grand- thence she it the it corn has ma- the
mother tured
- 5 Oteroñtoñnī'ā' roiēñt'hēⁿ, wā'enēⁿ-staroñ'ko'. E'tho'ne' kā'nī-
It Sapling he it has planted, she it shelled, At that time it mortar
- 6 kā'takoⁿ iā'oñ'weroⁿ, Nēñ' wā'hi' iā'e'sisā'tota'ko' wā'et'he'te'
in thither she it poured, Now verily there she got the she it pounded
pestle
- 7 wā'tiako'steri'hēⁿ ne' dji' wā'e'the'te' tā'hnoⁿ wā'i'roⁿ.
she made haste the where she it pounded and she it said:
- 8 "Akwā' i'se're' tō'-kēⁿ nēⁿtiakokwatstoⁿhāko' ne' oñ'kwe'.
"Very thou de- how is it so they will be living at ease the man-beings,
sirest much (humans)
- 9 Akwā' ēⁿs āieroⁿhiā'kēⁿte' ne' dji' ēⁿienā'tarake'. E'
Very custom- one should struggle the where one bread will eat. Thus
arily utterly
- 10 hēⁿs nēⁿieier'hāke' ne' kā'nikā'tā' no'k' ho'ni' ne' a'si'sā'.
custom- so one it will habit- the it mortar and also the it pestle."
arily nally do
- 11 Akaoⁿhā' ne' iakos'oⁿ, Ta', e'tho'ne' ne' Oteroñtoñnī'ā'
She herself the she them fin- so, at that the It Sapling
ished, time
- 12 wā'shakoñ'hwās'tēⁿ ne' dji' nā'e'iere', wā'hēñ'roⁿ: "Iā'
he her matter it rebuked in the where so she it did he it said: "Not
- 13 wā'hi' teioia'nere' ne' dji' nā'siere'.
verily it is good the where so thou it didst
do."
- 14 Ne' kā'ti' wā'hi' ne' Oteroñtoñnī'ā' dji' te'hotawēñ'rie'
The so then verily the It Sapling where he travels

that it became dark. So then he mused, saying: "Why, this seems to be a marvelous matter, this thing that thus takes place." Thereupon he returned homeward. Arrived there, he found the sun in no place whatsoever, nor did he find Tawí'skaroⁿ and his grandmother. It was then that he looked about him. So then he looked and saw a light which was like the dawn. Therefrom he understood that the sun was in that place. He therefore sought servants who would accompany him to fetch the sun. Spider volunteered; so also did Beaver; so also did Hare; so also did Otter. So at this time they made themselves a canoe. When they had completed the canoe, they all then placed themselves in the canoe, and they then of course began to paddle, directing their course toward the place where the dawn shone forth, toward the

wā'hatie're ⁿ	o'k'	nēn'	tāōkara'hwe'	Ta',	e'tho'ne'	wā're're':	1
he was surprised	only	now	thence it became dark.	So,	at that time	he thought.	
''A'nio'	iori'hwane'hrā'kwā't	dji'	nā'ā'wē ⁿ ''	E'tho'ne'	nēn'		2
"Well,	it matter is wonderful	where	so it happened.	At that time	now		
sa'hā'tēn'ti',	la'sā'rawe'	iā'	kā'ti'	kān'ekā'	ne'	karā'kwā',	3
he went back (home).	There he arrived	not	so then	anywhere	the	it sun.	
Tawí'skaro ⁿ	no'k'	ho'ni'	ne'	ro'sot'hā'	iā'	ho' ne'	4
Flint (Ice = Crystal)	and	also	the	his grand mother	not	too the	anywhere
E'tho'ne'	ne'	nēn'	wā'thāt'kā'tōn'niō ⁿ ''	Wā'hatkāt'ho'	kā'ti'		5
At that time	the	now	he looked about in different ways.	He looked,	so then		
tetio'shwāt'he'	dji'	ni'io't	ne'	tetiawēn'tote',	Nēn'	e'tho'ne'	6
there it is light	where	so it is	the	there it day dawns.	Now	at that time	
wā'ho'niko ⁿ	rāiēn'tā'ne'	e'	noñ'we'	ieka'ie ⁿ	ne'	karā'kwā',	7
he it understood	there	the place	there it lies	the	it sun.		
Ta',	e'tho'ne'	nēn'	ne'	wā'ha'n'hā'tseri'sāke'	ne'	a'hōñ'ne'	8
So,	at that time	now	the	he assistants sought for	the	they him should accompany	
a'hōñsa'hatiko'thā'	ne'	karā'kwā',	Takwā'ā'sā'r	wā'hathoñka'-			9
they should go after it again	the	it sun,	Spider	he volunteered,			
riā'ke',	no'k'	ha're'	Tsoni'to',	no'k'	ha're'	Tā'ho ⁿ 'tane'kē ⁿ ''	10
and	again	Beaver,	and	again	Hare,		
no'k'	ha're'	Tawi'ne',	Ta',	e'tho'ne'	nēn'	wā'hōñthoñioñ'ni',	11
and	again	Otter.	So,	at that time	now	they themselves it boat made for.	
Ne'	kā'ti'	dji'	nēn'	wā'hōñthoñwis'ā'	e'tho'ne'	nēn'	12
The	so then	where	now	they their boat finished	at that time	now	it all
kā'hoñ'wāko ⁿ	wā'hōñti'tā',	nēn'	tā'hno ⁿ ''	wā'hi'	wā'hati'kawe'		13
it boat in	they embarked,	now	and	verily	they paddled		
e'	na'hatie'ra'te'	dji'	noñ'we'	tetiawēn'tote',	Ne'	kā'ti'	14
there	thither they themselves directed	where	the place	there it day dawns.	The	so then	the

place where lay the sun. The trees stood together, and on their tops lay the sun. So then Sapling said: "Thou, Beaver, do thou cut down the tree; and thou, Spider, shalt climb the tree, and at the top of the tree thou shalt fasten thy cord. Then thou shalt descend, hanging by thy cord, until thou reachest the ground." And he said to Hare: "As soon as the tree falls, thou must seize the sun. Thou art assuredly an adept at skulking through the underbrush. No matter how difficult the ground be, thou art able of course to flee by stealth, if at this time it so be that one pursue thee from place to place." He said: "But thou, Otter, shalt care for the canoe. If it be so that we all get aboard the canoe, thou shalt turn back the canoe at once."

- 1 nēn' cīa'hati'ra'r'ho' ne' dji' tkawe'note' dji' noñ'we' iekā'ieⁿ
time there they arrived the where there it island stands where the place there it lies
- 2 ne' karā'kwā'. Ēⁿskā'ne' ne' dji' ke'r'hi'toⁿ karēn'hakēn'iate'
the it sun. One (place) in the where it tree stand plurally it tree top of
- 3 e' iekā'here' ne' kara'kwā'. E'tho'ne' ne' Oteroñ'ōmī'ā'
there it it lies upon the it sun. At that time the It Otter singing
- 4 wā'hēn'roⁿ: "I'se' ne' Tsoni'to' ēⁿserōñ'tiā'ke'. no'k' nī'se'
he it said: "Thou the Beaver thou it tree shalt cut down, but the thou
- 5 Takwā'ā'sa'r ēⁿserāt'hēn' ne' karoñta'ke' karēn'hakēn'iate' e'
Spider thou shalt climb it the it tree on it tree top of there
- 6 ēⁿtesne'rēñke' ne' sa'se'riie'. E'tho'ne' tēⁿtesāts'neⁿte' ēⁿtesatiā'-
thou shalt it tie the thy cord. At that time thence thou shalt descend thou thy body shalt fasten
- 7 taniñēn'toⁿ ne' sa'se'riie'ke' dji' nīio're' oⁿhwēñdjā'ke'
to it the thy cord on where so it is far it ground on
- 8 ēⁿse'serā'tā'ne'. No'k' wā'hawēⁿhā'se' ne' Ta'hoⁿtane'kēⁿ
again thou it will reach" And he him said to the Hare
- 9 wā'hēn'roⁿ: "Kawēñni'io' nēñ' ēⁿkaroñtie'noⁿne' i'se' tēⁿse'kwe'
he it said: "So soon as now it tree shall fall thou it is thou it shalt pick up
- 10 ne' kara'kwā'. Seweieñ'te't wā'hi' ne' ēⁿsatkwañ'hwe' ne'
the it sun. Thou art skillful verily the thou shalt flee in zigzag lines the
- 11 o'skawakoñ'shoⁿ. laweroⁿhā'tiēⁿ to' nā'teiaoⁿhwēñdjanōñ-
it bushes among. It matters not how so it land forbidding (is)
- 12 nia'ni't sakwe'niōñ ki' wā'hi' ne' ēⁿsatkwañ'hwe' ne'
thou art able to do it, I believe, the thou shalt flee in zigzag lines the
- 13 to'kā' noñ'wā'kēⁿ āiesi'sere'soⁿ. No'k' ne' Tawī'ne' ka'hoñ-
if this time is it one thee would pursue about, And the Otter it boat
- 14 we'ia' nī'se' ēⁿsate'nikoⁿra'roⁿ. To'kā' wā'hi' nēñ' akwe'koⁿ
the thou thou it wilt attend to. If verily now it all
- 15 ēⁿtciakwati'tā iokoñtā'tie' ēⁿsattā'kwā'te' ne' ka'hoñwe'ia'.
again we shall embark at once (it follows) thou it wilt turn the it boat."

All this, then, came to pass. Beaver, of course, worked there, biting out pieces from the tree; and Spider, for his part, climbed to the tree top, and having reached the top, he then, verily, fastened his cord about it. Thereupon he let himself down, and again alighted on the earth. So then, when there was, of course, little to cut, and the prospect was encouraging that it would be possible to fell the tree, then Spider pulled on the cord. Then, in fact, the tree toppled over. Thereupon Hare rushed forward and seized the sun, for, indeed, Tawí'skaroⁿ and his grandmother both came running up. It was then that Hare fled, taking the sun away with him. Now, of course, they pursued him in many places; he fleetly scurried through the shrubbery. After a time he directed his course straight for the canoe; for then,

E'tho'	kā'ti'	to'kē ⁿ ske'	na'ā'wē ⁿ .	Tsoni'to'	wā'hi'	nē ⁿ	e'	1		
Thus	so then	truly	so it hap- pened.	Beaver	verily	now	there			
wā'hoio'tā'	wā'hatekhwanioñ'ko'	ne'	karoñta'ke',	no'k'	ne'			2		
he worked	he it bit repeatedly	the	it tree on,	and	the					
Takwā'ā'sa'r	īā'harat'hē ⁿ	nā',	ne'	ne'	karēñ'hakēñ'iate'			3		
Spider	there he climbed	that one	the that	the	it tree top of					
īā'ha'rawe',	neñ'	wā'hi'	e'	tā'ha'hwan'rako'	ne'	rao'seri'ie'.		4		
there he arrived.	Now	verily	there	he it wrapped	the	his cord.				
E'tho'ne'	nē ⁿ	toñta'hatia'toñ'te',	sa'hara'tā'ne'	oñ'hwēñdjia'ke'.				5		
At that time	now	thence he his body suspended,	again he reached it		it earth on.					
Ne'	kā'ti'	wā'hi'	ne'	nē ⁿ	e'	ho'k'	nā'tetioiā'sa'	ne'	nē ⁿ	6
That	so then	verily	the	now	there	only	so it is narrow	the	now	
io'r'hā'ratste'	nē ⁿ	ē ⁿ wa'to ⁿ	ē ⁿ karoñtieno ⁿ 'ne'	e'tho'ne'	ne'					7
it is very hopeful	now	it will be possible	it tree will fall	at that time	the					
Takwā'ā'sa'r	nē ⁿ	tā'ha'seriie'tati'roñto ⁿ .	To'kē ⁿ ske'	kā'ti'						8
Spider	now	he it cord pulled on.	Truly	so then						
wā'karoñtieno ⁿ 'ne'.	E'tho'ne'	ne'	Ta'ho ⁿ 'tāne'kē ⁿ	tā'bāiā'takoñtā-						9
it tree fell.	At that time	the	Hare	thence his body fol- lowed instantly						
tie'te'	wā'trā'kwe'	ne'	kara'kwā.	Nē ⁿ	se'	wā'hi'	o'k'	e'		10
he it took up	the	it sun.	Now	indeed	verily	just	there			
te'hñitak'he'	ne'	Tawí'skaro ⁿ	no'k'	ho'ní'	ne'	ro'sot'hā.	Nē ⁿ			11
they two ran	the	(Flint Ice, Crystal)	but	also	the	his grand- mother.	Now			
wā'hi'	Tā'ho ⁿ 'tāne'kē ⁿ	wā'bate'ko',	ioñsa'ha'hāwe'	ne'	kara'-					12
verily	Hare	he fled,	hence he it bore	the	sun.					
kwā.	Nē ⁿ	wā'hi'	wā'hoñwa'sere'so ⁿ .	Rotkwatoñ'hwe'tie'se'						13
Now	verily	they him pursued from place to place.	He fled in devious courses							
ne'	o'skawako ⁿ 'sho ⁿ .	Ā'kare'	nē ⁿ	īā'bakoñtātie'te'	dj'	noñ-				14
the	it hush(es) among.	After a time	now	thither he went directly	where	the side				
ka'ti'	tkā'hoñwā'īā ⁿ .	nē ⁿ	se'	wā'hi'	ne'	roñnatia'ke'	ne'			15
of it	there it boat lies,	now	indeed	verily	the	they others	the			

indeed, the others, his friends, were aboard the canoe. He came thither on the bound, and got aboard the canoe. At the same time with this, Otter pushed off the canoe, and they again began to paddle.

So then, as they rowed back, Otter, it is said, did verily continue to talk. They forbade him, but he did not obey. Then a person struck him a blow with a paddle on his mouth. (It is for this reason that now the mouth of the Otter is such that one would think that it had been broken off long ago. His lower jaw is shorter than the upper. It is plain where one struck him with a paddle.)

So when they had arrived at home, Sapling said: "It shall not continue to be thus, that a single person rules over the sun." Then it was that he cast the sun up to the center of the sky, saying: "There where the sky is present, thereto must thou keep thyself

- 1 roñtēñ'ro' ieshatiñ'tī' ka'hoñ'wakoⁿ. O'k' cihatak'he' ioñsa-
they his friends there again they it boat in. Just there he ran along again he
are are embarked
- 2 hati'tā'. E'tho'ne' iokoñtā'tie' ne' Tawi'ne' sa'hata'kwā'te' ne'
embarked. At that time at once (it the Otter he-it turned back the
follows) again
- 3 ka'hoñwe'ia'. nēñ' wā'hī' sa'hati'kawe'.
it boat, now verily again they paddled.
- 4 Ne' kā'ti' ne' dji' nēñ' shoti'hoñwakerā'ne' Tawi'ne'.
The so then the where now again their boat floats along Otter,
- 5 ia'keⁿ, to'kōⁿske' dji' ro'tharā'tie'. Roñwana'hri'sthā', no'k' iā'
it is said, truly where he kept on They him forbade, and not
talking.
- 6 te'hothoñta'toⁿ. Nēñ' e'tho'ne' shāia'tā' ā'kawe' wā'ho'ioⁿte'
he obeyed. Now at that time he one person it paddle he him struck
- 7 dji' rā'saka'roñte' wā'hanoⁿhwar'ia'ke'. (Ne' tiiori'hwā' ne'
where his mouth (is) he him it blow struck. (The it is reason the
- 8 noñ'wā' ne' Tawi'ne' e' ni'io't dji' ra'saka'roñte' āiēñ're'
present the Otter thus so it is where his mouth one would
time think
- 9 o'k' tetkāā'ktei'hoⁿ. Ni'ha'qbiots'hes'ā' ne' e'tā'ke' noñkā'tī',
just one it had broken. So his jaw (is) short the lower side of it,
- 10 we'ne' dji' e' kāiēⁿtoⁿ ā'kawe' wats'toⁿ.)
it is plain where there one it struck it paddle one used it.)
- 11 Ta'. ne' kā'ti' wā'hī' ne' nēñ' ciioñsa'hoñnewe' ne' Oteroñtoñ-
So, the so then verily the now there again the the It Sapling
arrived
- 12 ni'ā' wā'hēñ'roⁿ: "Iā' e', theⁿio'toⁿhāke' ne' teieiñ'tā' ho'k'
he it said: "Not thus, thus it will con- the one person only
tinue to be
- 13 āiēwēñiioⁿhāke' ne' kara'kwā'. Ta'. E'tho'ne' nēñ'
one it should control the it sun." it so, at that now
time
- 14 sā'tewā'sēñ'noⁿ ne' dji' karoñ'hiate' e' iā'ho'ti' ne'
just its middle the where it sky is pres- there he it threw the
ent
- 15 kara'kwā' tā'hnoⁿ wā'hēñ'ron': "E'tho' dji' karoñ'hiate' e'
it sun and he it said: "There where it sky is pres- there
ent

attached, and, besides this, thou shalt continuously journey onward." He pointed thither, and said: "'The place where it plunges itself into the deep [that is, the west] people will habitually call the place whither thou shalt habitually descend, the place wherein thou shalt habitually be immersed. At these times, verily, darkness will come upon the earth present here; and 'The place where the sun rises [that is, the east] people will habitually call the place whence thou wilt habitually peer out, and people will say, 'Now the Sun has come out.' Then shalt thou raise thyself upward therefrom. Thus thou shalt continue to have this function to perform. Thou shalt continue to give light to this earth." Besides this he said: "Whensoever mankind mention thee, they will ever say customarily: 'He is the Great Warrior who supplies us with light.'" So then, in its turn, now came of course the luminary, the Moon, which was his mother's head,

ẽ ⁿ ˙satiã˙tanẽ ⁿ ˙takto ⁿ ˙hãke˙	nẽ ⁿ ˙	tã ⁿ hno ⁿ ˙	o˙k	ẽ ⁿ ˙tiotkoñtã˙kwẽ ⁿ ˙	1				
wilt thou thy body attach (as a fixture)	now	and	just	it shall be contin- uous					
ẽ ⁿ ˙sate ⁿ tiõñhã˙tiẽ˙	lã ⁿ ˙ha˙tea˙tẽ ⁿ ˙	wã ⁿ ˙hẽ ⁿ ˙ro˙	˙˙Dji˙	iã˙tewat-	2				
thou shalt move along."	Thither he pointed	he it said:	"Where	there it sets					
tebot˙ho˙s	ẽ ⁿ ˙koñwãia ⁿ s˙heke˙	dji˙	ẽ ⁿ ˙s	noñ˙we˙	3				
(immerses itself)	will they call it habitually	where	cus- tomarily	the place there thou shalt go down					
iẽ ⁿ ˙sanoñwi˙re˙te˙	E˙tho˙ne˙	wã˙hi˙	nẽ ⁿ ˙	ẽ ⁿ ˙tiokã˙ra˙hwe˙	4				
there thou shalt be immersed.	At that time	verily	now	it shall become dark	ne˙ dji˙				
io ⁿ ˙hwẽñdjia˙te˙	Dji˙	tkara˙kwĩ˙neke˙ ⁿ ˙s	ẽ ⁿ ˙koñwãia˙tsheke˙	˙˙	5				
it earth is present.	Where	there it sun comes out	shall it they call habitually."						
(iã˙hã˙˙teatẽ ⁿ ˙ dji˙	noñka˙ti˙)	˙˙e˙ hẽ ⁿ ˙s	noñka˙ti˙	tẽ ⁿ ˙sake˙to˙te˙	6				
(thither he pointed	where the side of it)	"there cus- tomarily	side of it	there thou shalt peer over	ne˙				
ẽ ⁿ ˙iaĩ˙ro ⁿ ˙	ne˙	oñ˙kwe˙	nẽ ⁿ ˙	takara˙kwĩ˙neke˙ ⁿ ˙ne˙	7				
one it will the say	the man-being (human)	now	it sun has come up.	so,	at that time				
toñtesatharã˙tate˙	E˙	nĩ˙se˙	nĩ˙io˙t dji˙	ẽ ⁿ ˙sateri˙hoñ˙take˙	8				
thence thou shalt raise thyself.	There	the thou	so it is where	thou duty wilt have it,	thou				
wathe˙take˙	ne˙ dji˙	io ⁿ ˙hwẽñdjia˙te˙	Nẽ ⁿ ˙	tã ⁿ hno ⁿ ˙	wã ⁿ ˙hẽ ⁿ ˙ro˙	9			
it wilt make light	the	where it earth is present."	Now	and	he it said:				
˙˙Kat˙ke˙	ne˙	oñ˙kwe˙	i˙se˙	ẽ ⁿ ˙iesanã˙to˙ ⁿ ˙	ẽ ⁿ ˙ioñto˙ ⁿ ˙heke˙	10			
"Whenever	the man-being (human)	thou	one thee shall designate	one shall continue to say	custom- arily:				
˙Ro˙skẽ ⁿ ˙rake˙te˙˙kowã˙	ne˙	teshoñkwa˙shwathe˙˙tẽñni˙s˙	˙˙			11			
'The Great Warrior (is)	the	he us causes it to be light for.							
Ta˙	e˙tho˙ne˙	nẽ ⁿ ˙	noñ˙wã˙	ne˙ne˙	ẽ ⁿ ˙bni˙tã˙	ne˙	wã˙hi˙	ne˙	12
So,	at that time	now	the present time	the that	it moon	the	verily	the	
riõ ⁿ ˙hã˙	ro˙niẽ ⁿ ˙hã˙-kẽ ⁿ ˙hã˙	akonoñ˙dji˙	ne˙	ro˙sot˙hã˙	dji˙				13
he himself	his mother	it was	her head	the	his grand- mother	where			

and which his grandmother had also placed on the top of a standing tree. This, too, he threw up to the sky, saying: "The power of thy light at night shall be less." He added: "At times they will see thee in full. Every night thy size shall diminish until it is gone. Then again, thou shalt every night increase in size from a small beginning. Every night, then, thou shalt grow until the time comes when thou hast completed thy growth. So now, thus it shall be as to thy mode of existence." Moreover he said: "Whenever mankind who shall dwell here on earth mention thee, they will keep saying customarily: 'Our Grandmother, the luminary pertaining to the night.'"

Then Sapling now formed the body of a man^a and also that of a woman [of the race of mankind]. His younger brother, Tawiskaroⁿ.

- 1 ke'rhí'te' o'ní' ná'' ne'' e'' iako'hā're', e'tho' ho'ní' ná''
it tree also the that there there she it fastened at the top, there also the
stands that that one that there
- 2 ne' iā'ho'tí' ne' dji' karoñ'hiate', wā'hēn'ro'': Ë'ttioto'ktake'
that there he it the where it sky is present, he it said: "It will be lacking
one that threw
- 3 ne' ní'se' ne' dji' tē''se'shwathe'tē'' ne' a'soñthēn'ne'.'
the the thou the where thou shalt cause it to be the it night (time) in.
the thou light
- 4 Wā'hēn'ro'': "Sewatie'rē'' ē''kanā'no''hāke' ne' dji' tē''iesā-
He it said: "Sometimes it shall be full the where one
- 5 kan'ereke'. Niiā'tewā'soñta'ke' ē''tiio'stho'o''hā'tie' ne' dji' ní'sā'
thee look at shall. Every night (every night in number) it shall continue to grow smaller the where thou art large
dji' nio're' iā'wa'ts'ā'te'. E'tho'ne' nēñ' a're' niwā'ā' dji'
where so it is far it shall all disappear. At that time now again so it is small in size where
- 6 tē''tesate'hia'ro'' sewa'soñtats'ho'' o'ní' ná'' ne' ne' dji'
thence thou shalt grow larger one it night apiece also the that one the where
- 7 tē''tesate'hia'ro'' dji' nio're' tē''tkāie'ri'ne' ē''sesate'hia'ro''. Ta',
thence thou shalt grow larger where so it is distant it shall be correct again thou shalt grow to maturity. So,
e'' ní'se' nēñ'io'to''hāke' ne' dji' ē''sia'ta'teke'." Nēñ' tā'hno''
thus the thou so it shall continue to be the where thou shalt exist." Now and
- 8 wā'hēn'ro'': "Ne' ka'tke' i'se' ē''iesana'to'' ne' oñkwe-
he it said: "The whenever thou one thee shall the man-
designate (human)
- 9 'ho'ko'' ne' ē''ienak'ereke' ne' dji' io''hweñdja'te' ē''ioñto''-
being the they will be dwelling the where it earth is present one shall ha-
bitually
- 10 heke' ē''s lethi'sot'hā' ne' a'soñthē''khā' kara'kwā'.'
say' customarily she our grand-mother the nocturnal (it night middle of the) it luminary."
- 11 Ne' kā'tí' ne' Oteroñtoñní'ā' nēñ' wā'hoiā'toñ'niā' ne'
The so then the It Sapling now he his body made the
- 12 roñ'kwe' no'k' ho'ní' ne' ioñ'kwe'. E' te'hakan'ere' ne'
he man-being but also the she man-being. There he it looked at the
(a woman)

^a This incident is evidently taken from Genesis in the Christian Bible.

watched him there. So then, when he had, of course, caused them to live, he placed them together.

Then it was that Sapling started upon a journey to inspect the condition of the things he had finished on the earth then standing forth. Then, at that time, he came again to review those things and to see what things man [of the human race] was doing.

Then he returned to the place in which he had given them liberty. So then he found the two doing nothing except sleeping habitually. He merely looked at them, and went away. But when he came again their condition was unchanged; they slept habitually. Thus then, in this manner matters stood the very few times he visited them; the condition was unchanged; they slept customarily. Thereupon he took a rib from each, and substituted the one for the other, and replaced each one in the other body. Then, of course, he watched them.

ia'tate'kēn'ā	Tawī'skaro ⁿ .	Ne'	kā'tī	wā'hi ⁿ	ne'	dji'	nēn'	1
his younger brother	Flint.	The	so then	verily	the	where	now	
wā'shakao'n'heto'	skā'ne'	wā'shako'tero ⁿ .						2
he them caused to live	in one (place)	he them placed.						
Nēn'	wā'hi ⁿ	ne'	Oteroōtoōnī'ā	wā'hā'tēn'tī	sā'hatkē ⁿ se-			3
Now	verily	the	It Sapling	he started away	again he went			
nio ⁿ 'hā	dji'	nī'io't	ne'	dji'	ros'ā'ho ⁿ	ne'	dji'	4
to view them	where	so it is	the	where	he things has finished	the	where	
ejā'te'.	Ne'	kā'tī	ne'	dji'	nēn'	toōta'shakoōtkē ⁿ se'ro ⁿ		5
present.	The	so then	the	where	now	again he them viewed in order		
o'the'no ⁿ -kē ⁿ	nī'hatie'r'hā	ne'	oō'kwe'.					6
something is it	so he is doing	the	man-being. (human)					
Ne'	kā'tī	dji'	nēn'	sa'rawe'	dji'	noō'we'	nī'shakotka'wē ⁿ	7
The	so then	where	now	again he arrived	where	place	just he them left	
ia'	kā'tī	othe'no ⁿ	toēatie'r'hā	ne'	o'k'	ne'	rotī'tā's.	8
not	so then	anything	they two were doing	the	only	the	they slept.	
o'k'	ne'	wā'shakotkāt'ho'	ak'te'	noō'we'	noōka'tī	nīioōsa're'.		9
only	the	he them looked at	else- where	the place	side of it	just again he went.		
Ne'	kā'tī	ne'	nēn'	a're'	sa'rawe'	katō'kē ⁿ	nī'io't	10
The	so then	he	now	again	again he arrived	unchanged	so it is	
E'	kā'tī	nī'io't	akwā'	to'kā'ā'	noōterats'te'	ne'	wā'sla-	11
Thus	so then	so it is	very	few	it is repeated	the	he	
ko'k'tā'se'	katō'kē ⁿ	nī'io't	rotī'tā's.	Ta'.	e'tho'ne'	nēn'		12
them visited,	unchanged	so it is	they slept habitually.	So,	at that time	now		
skat'sho ⁿ	wā'shakote'karota'ko'.	nēn'	tā'hno ⁿ	wā'thate'ni'	dji'			13
one ench	he them rib took out of,	now	and	he them ex- changed	where			
sa'shakote'karo'tē ⁿ .	Nēn'	wā'hi ⁿ	wā'shakote'niko ⁿ rā'rē ⁿ	wā're're'.				14
again he it rib fixed into them.	Now	verily	he them watched	he it thought:				

thinking of what perhaps might now happen. It was therefore not long before the woman awoke. Then she sat up. At once she touched the breast of the man lying at her side, just where he had placed her rib, and, of course, that tickled him. Thereupon he awoke. Then, of course, that matter was started—that matter which concerns mankind in their living; and they also started that matter for which in their kind their bodies are provided—that matter for which reason he is a male human being and she a female human being.

Then Tawī'skaroⁿ also formed a human being, but he was not able to imitate Sapling, as the form of the human being he poorly made showed. Tawī'skaroⁿ addressed Sapling, saying: "Do thou look, I also am able, myself, to form a human being." So when Sapling looked at that which

- 1 "O' ci' kēn' ne' nē'ia'wēn' ?" Iā' kā'ti' tekari'hwes ne'
What this is it the so it will happen? Not so then it is a long matter the
is it
- 2 iakon'kwe' nēn' wā'e'ie'. E'tho'ne' wā'ontkets'ko'. Nakwā' o'k'
she man-being now she awoke. At that time she sat up. The very just
(woman)
- 3 e'ieia'takoñta'tie' ne' rāia'tion'ni' ne' roñ'kwe' e' kēn'
her body followed the his body lay extended the he man-being there where
along (man)
- 4 niā'eiere' dji' noñ'we' ni'hote'karota'kwē' ranā'ā'tā'ke'
just she it where place there he rib has removed his flank on
touched
- 5 wā'thoñwanis'tekā'te' wā'hī'. E'tho'ne' nēn' wā'hā'ie'. Nēn'
she him tickled verily. At that time now he awoke. Now
- 6 wā'hī' ēn'teri'hwā'tēñ'ti' dji' niakoteri'hwā'te' ne' oñ'kwe'
verily it matter started where just one it duty has the man-
beings
- 7 ne' iako'n'he' no'k' ho'ni' nēn' wā'hiateri'hwā'tēñ'tiā'te' dji'
the they live and also now they matter started where
- 8 nā'ho'tēⁿ niā'tāieñta'kwēⁿ dji' nā'ho'tēⁿ kari'hoñ'ni' ne'
such kind of just their bodies it are where such kind of it it causes the
thing designed for
- 9 roñ'kwe' i'kēⁿ no'k' ho'ni' ne' dji' ioñ'kwe' i'kēⁿ.
he man-being it is and also the where she man-being it is.
(man) (woman)
- 10 Tawī'skaroⁿ kā'ti' o'ni' wā'roñ'ni' ne' oñkwe'; no'k' iā'
Flint so then also he it made the man-being; but not
(Ice, Crystal)
- 11 te'hokwe'niōⁿ ne' a'honā'ke'ranī' ne' Oteroñtoñni'ā' dji' nā'
he is able to do it the he him should imitate It Sapling where the
imitate that
- 12 ne' niioñkweto'tēⁿ ne' wā'hā'sā'. a'se'kēⁿ ne' Tawī'skaroⁿ
that just kind of man- the he it finished, because the Flint
one being (Ice, Crystal)
- 13 wā'hawēⁿhā'se' ne' Oteroñtoñni'ā': "Satkāt'ho' wakkwe'niōⁿ
he him spoke to the It Sapling: "Do thou look I it am able to do
at it
- 14 se' o'ni' ni' ne' oñ'kwe' ēñ'koñ'ni'." Ne' kā'ti' ne'
indeed also the the man-being I it will make. The so then the
I (human)

made him say "I am able to form a human being," he saw that what he had formed were not human beings at all. The things he formed were possessed of human faces and the bodies of otkon [monsters], subtly made otkon. Sapling spoke to him, saying: "That assuredly is the reason that I forbade thee, for of course thou art not able to do as I myself am doing continually." Tawiskaro answered, saying: "Thou wilt nevertheless see that I can after all do as thyself art doing continually, because, indeed, I possess as much power as thou hast." Now, verily, at this time they two separated. And now, Sapling again traveled from place to place on the surface of the earth. He went to view things that he had completed. After a while, then, Sapling promenaded along the shore of the sea. There he saw Tawis-

Oteroñtoñni'ā	dji'	nēn'	wā'hatkā't'ho'	ne'	ra'to ^{ns}	ne'	1	
It Sapling	where	now	he it looked at	the	he it says	the		
wakkwe'nio ^{ns}	ne'	oñ'kwe'	ē ⁿ koñ'nī'	lā'	hoñ'kwe'	te'kē ^{ns}	ne'	2
I it am able to do	the	man-being (human)	I it will make	not	he man-being (man)	it is	the	
ro'sā'o ^{ns}	Ne'ne'	o'k'	ne'	oñ'kwe'	kako ^{ns} soñtā'ko ^{ns}	nēñ'	3	
he them has finished.	The that	just	the	man-being	he is faced therewith	now		
tā'hno ^{ns}	ot'ko'	kāiā'toñtā'ko ⁿ	ka'rio'	oñ'tat'ko ^{ns}	ka'rio'	ne'	4	
and	otkon (mulefic)	it is bodied therewith,	animal, (it is)	subtly otkon	animal, (it is)	the		
wā'hi'	wā'hāi'ti'sā'	Tā'hata'ti'	ne'	Oteroñtoñni'ā	wā'hēñ'ro ^{ns}		5	
verily	he its body finished.	He spoke	the	It Sapling	he it said :			
"Ne'	wā'hi'	kari'hoñ'nī'	ko ⁿ n'he'se'	ne'	dji'	lā'	6	
"The	verily	it it causes	I thee caution	the	where	not indeed	verily	
tesakwe'nio ^{ns}	ne'ne'	nae'siere'	ne'	i'	dji'	niwakierē ^{ns} hā'tie ^{ns}	7	
thou art able to do it	the that	so thou it shouldst do	the	I	where	so I it keep on doing."		
Nēn'	wā'hi'	toñtā'hata'ti'	ne'	Tawī'skaro ^{ns}	wā'hēñ'ro ^{ns}	"Ī ^{ns} sa-	8	
Now	verily	thence he answered	the	Flint (Ice, Crystal)	he it said :	"Thou		
tkāt'ho'	ki'	dji'	ē ⁿ kkwe'nī'	se'	e'	nē ⁿ kie're'	dji'	9
it wilt see,	I think,	where	I it shall be able to do	indeed	thus	so it I shall do	where	
nī'sāierē ^{ns} hā'tie'	ne'	i'se'	a'se'kē ^{ns}	e'	se'	niwake'shatste ^{ns} serā'	10	
so thou art carrying on work	the	thou,	because	thus	indeed	so my power is large		
dji'	nī'io't	ne'	i'se ^{ns}	Nēn'	wā'hi'	e'tho'ne'	toñsa'hiatekhā'si'	11
where	so it is	the	thou	Now	verily	at that time	they two again separated.	
Nēn'	a're'	wā'hi'	ne'	Oteroñtoñni'ā	toñsa'hatawēñrie'sā'	ne'	12	
Now	again	verily	the	It sapling	he went traveling about	the		
dji'	io ^{ns} hwēñdjia'te'	Sā'hatkē ^{ns} senio ^{ns} hā'	ne'	dji'	nī'ho'sa-		13	
where	it earth is present.	Again he went to see the things plurally	the	where	he things has			
ā'n'ho ^{ns}	Ā'kare'	kā'ti'	ne'	Oteroñtoñni'ā	kaniataraktā'tie'	e'	14	
made severally.	After a time	so then	the	It sapling	it luke along	there		
i're'	E'tho'	kā'ti'	wā'ho'kē ^{ns}	ne'	Tawī'skaro ^{ns}	e'	15	
he is walking.	There	so then	he him saw	the	Flint (Ice, Crystal)	there	he stood about here and there.	

karoⁿ standing about in different places. At the water's edge lay the body of a man-being who was as white as foam ^a. When Sapling arrived there, he said: "What is this that thou art doing?" Tawī's-karoⁿ replied, saying: "Assuredly, I have made the body of a male man-being. This person whose body lies here is better-looking than is the one whom thou hast made." Assuredly, I have told thee that I have as much power as thou hast; yea, that my power is greater than is thy power. Look thou, assuredly his body is as white as is the body of the one whom thou hast formed." Sapling answered, saying: "What thou sayest is assuredly true. So then, if it be so, let me be looking while he makes movements of his body and arises. Well, let him stand, and also let him walk." Whereupon Flint said: "Come! Do thou

- Ne' dji' teio'hnekak'to' roñ'kwe' e' rāi'tioñ'nī' e' nī'hara'kēⁿ
 1 The where it water's edge at he man-being there his body lay extended, there so he is white
- dji' nī'io't ne' o'hwats'tā'. Wā'hēñ'roⁿ ne' Oteroñtoñnī'ā'
 2 where so it is the it foam. He it said the It Sapling
- ne' dji' nēñ' e' iā'rawe': "O' ne' nī'satie'r'hā'?" Tā'hata'ti'
 3 the where now there there he arrived: "What is it the so thou art doing?" He answered
- ne' Tawī'skaroⁿ wā'hēñ'roⁿ: "Wā'hiā'toñ'nī' wā'hī' ne'
 4 the Flint he it said: "I his body made verily the
 (Ice, Crystal)
- roñ'kwe'. Kēⁿi'kēⁿ rāi'tioñ'nī' sēⁿ'hā' nīiora'se' dji' nī'hā-
 5 he man-being. This it is he an extended body lies, more so it is fine-looking where so he is
- iā'to'tēⁿ dji' nī'se' nī'io't ne' sheiā'tis'oⁿ. Koⁿ'hro'rī' wā'hī'
 6 kind of body where thou so it is the thou his body hast made. I thee told verily
- dji' e' nīwake'shatstēⁿ'serā' dji' nī'se' nī'io't. Nēñ' tā'hnoⁿ
 7 where thus so my power is large where the thou so it is. Now and
- sēⁿ'hā' o'nī' i'sī' noñ'wo' nīwake'shatstēⁿ'serā' dji' nī'se'
 8 more also beyond place so my power is large where the thou
- nī'io't. Satkāt'ho' wā'hī' kara'kēⁿ ne' nī'hāiā'to'tēⁿ dji'
 9 so it is. Do thou look verily it (is) white the such his body kind where
 of (is)
- nī'se' nī'io't sheiā'tis'oⁿ. Tā'hata'ti' ne' Oteroñtoñnī'ā'
 10 the thou so it is thou his body hast finished. He replied the It Sapling
- wā'hēñ'roⁿ: "To'kēⁿ'ske'. wā'hī' ne' dji' nā'ho'tēⁿ sā'toⁿ.
 11 he it said: "Truly, verily the where such kind of thing thou it sayest.
- To'. kā'tī' tekkan'erak ratoria'neroñ'ko' nēñ' tā'hnoⁿ a'bat-
 12 Well, so then let me look on let him make move-ments now and let
- kets'ko'. To'. a'hā'tā'ne no'k' ho'nī' ā'hā'tēñ'tī'." Ta',
 13 him arise. Well, let him stand up and also let him walk." So,
- e'tho'ne' ne' Tawī'skaroⁿ wā'hēñ'roⁿ: "Hau'. satkets'ko'."
 14 at that time the Flint he it said: "Come, do thou arise."
 (Ice, Crystal)

^a This man-being was Snow, Winter's shandiwork. The life with which this man-being was endowed by Sapling is that which enables the snow to return every winter. Otherwise it could never have returned.

arise." But he that lay there did not make a single movement. Then, of course, Tawiskaroⁿ put forth all his skill to cause this being to live and then to arise. He did everything possible to do it but he could not effect his purpose and failed to cause him to come to life, for he did not come to life. Then Sapling said: "Is this not what I have been saying, that thou art not able to do as I can do?" He added: "What purpose, in its turn, will be served by having his body lying here, having no life? Is it only this, that he shall always lie here? That is the reason that I habitually forbid thee to make also the things that thou seest me making; for, assuredly, thou art not able to do the things that I am doing." So then, of course, Tawiskaroⁿ said: "Well, then, do thou cause that one there to live." So, in truth, Sapling consented to this. He drew near to the place where the man

lā'	othe'no ⁿ	te'hotoria'nero ⁿ	ne'	rāā'tioñ'nī.	Nēñ'	wā'hi'	1
Not	anything	he himself moved	the	his body lies extended,	Now	verily	
ne'	Tawiskaro ⁿ	dji'	o'k'	nā'tethoñ'rē ⁿ	ne'	a'hato'n'hete ⁿ .	2
the	Flint (Ice, Crystal)	where	just	so he did everything	the	he should come to life,	
e'tho'ne'	a'hatkets'ko'.	Nakwā'	dji'	o'k'	nā'tethori'hwāiera'to ⁿ		3
at that time	he should arise.	The very	where	just	he did all manner of things		
no'k'	wā'hono'ro ⁿ se'	kī''	ne'	a'hoton'he'to ⁿ .	E'tho'ne'	no'	4
and	he it failed to do,	1 think,	the	it would come to life for him.	At that time	the	
Oteroñtoñmī'ā.	wā'hēñ'ro ⁿ :	"Ne'	wā'hi'	cika'to ⁿ .	lā'	se'	5
It Sapling	he it said:	"That one	verily	where I keep saying,	Not,	indeed,	
wā'hi'	e'	tesakwe'nio ⁿ	dji'	nī''	nī'to't."	Wā'hēñ'ro ⁿ :	6
verily	thus	thou art able to do it	as	the	so it is."	He it said:	
"Nā'ho'tē ⁿ	noñ'wā'	ē ⁿ wate's'te'	ne'	kē ⁿ '	rāā'tioñ'nī'	lā'	7
"What kind of thing	this time	it will be of use	the	here it is	he his body lies extended	not	
tero'n'he'.	Ne'	o'k'-kē ⁿ	ne'	tiñt'ko ⁿ	e'	ē ⁿ hāā'tioñ'nike'?	8
he lives.	The	only is it	the	always there		his body will lie extended ever	
Ne'	wā'hi'	kari'hoñ'nī'	koñiā'ris'thā'	ē ⁿ s	ne'	dji'	9
The	verily	it it causes	I thee chide	customarily	the	where	
wa'satkāt'ho'	wā'koñ'nī'	no'k'	ha're'	i'se'	wā'soñ'nī'.	lā'.	10
thou didst see	I it made	and	again	thou	thou it madest.	Not	
se'.	wā'hi'	tesakwe'nio ⁿ	no'	naā'sie're'	dji'	nikatie'wā'.	11
indeed,	verily	thou art able to do it	the	so thou it shouldst do	where	so I do things."	
Ta'.	e'tho'ne'	wā'hi'	ne'	Tawiskaro ⁿ	wā'hēñ'ro ⁿ :	"To'.	12
So,	at that time	verily	the	Flint (Ice, Crystal)	he it said:	"Well,	
i'se'	e'	teo'n'het."	To'kē ⁿ sko'	kā'ti'	ne'	Oteroñtoñmī'ā.	13
thou there	do thou cause it to live."		Truly	so then	the	It Sapling	
wā'bathoñ'tate'.	E'	kā'ti'	nūā'ha're'	dji'	rāā'tioñ'nī'	tā'hno ⁿ '	14
he it consented to,	There	so then	so thither he went	where	his body lay extended	and	

lay, and bent over and breathed into his nostrils, and he at once began to breathe, and lived. He said to him: "Do thou arise and also do thou stand, also do thou keep traveling about on this earth." The body of a woman had he also formed at that place. Sapling caused both of them to live.

Tawī'skaroⁿ spoiled and undid some of the things that Sapling had prepared. The rivers to-day in their different courses have been changed, for, in forming the rivers, Sapling provided them with two currents, each running in a contrary course, currents made for floating objects in opposite directions; or it may be that it is a better explanation to say that in the middle of the river there was a division, each side going in a direction contrary to that of the opposite side, because Sapling had intended that mankind should not have, as a usual thing, any difficult labor while they should be traveling. If, for any reason, a

- 1 iā'thatsa'keteⁿ rā'nioⁿsa'koⁿ e' iā'hatoñ'rī ne' o'nīⁿ ne'
there he bent his nose in there thither he the also the
forward.
- 2 iokoñtā'tieⁿ tā'hatoñ'rī wā'hato'n'heteⁿ. Wā'hēn'roⁿ: "Satkets'-
at once (it thence he he came to life. He it said: "Do thou
follows)
- 3 ko', ne' o'nīⁿ tes'tā'ne' ne' o'nīⁿ ne' tesatawēñrie' 'hāke'
arise, the also do thou the also the do thou keep traveling
about
- 4 dji' ioⁿhwēñdjia'teⁿ. ioñ'kweⁿ o'nīⁿ o'k' skā'ne' dji' shako-
where it earth is present." she man- also just in one where he made
being.
- 5 iā'toñ'ni'. Ne' Oteroñtoñni'āⁿ teteia'roⁿ shakaon'he'toⁿ.
her body. the It Sapling both he them caused to
live.
- 6 Ne' Tawī'skaro shohetkēⁿtoⁿ. shorī'sioⁿ ne' dji'
The Flint (some) he spoiled them he dis- the where
(Ice, Crystal) (things) again, arranged
- 7 nā'ho'tēⁿ rokwātā'kwēⁿ ne' Oteroñtoñni'āⁿ. Ne' noñ'wā-kēⁿ.
such kind he has put in the It Sapling. The this time is it
of things order
- 8 ne' dji' kaqhioⁿhate'nioⁿ. a'se'kēⁿ ne' Oteroñtoñni'āⁿ dji'
the where it river present in because the It Sapling where
several places,
- 9 roqhioⁿhoñnia'nioⁿ teio'hnekēⁿtoⁿkwēⁿ. ne' tēⁿs ne' aete-
he rivers made several it has two currents either flow- the or the we
ing in an opposite direction
- 10 wēñ'roⁿ teio'hnekēⁿhawī'toⁿ. no'k kēⁿ ki' kā'ieⁿ sēⁿhāⁿ.
should either it has two currents bear- and here I be- it lies more
say ing in an opposite direction, it is, lieve,
- 11 io'nikoⁿhrāiēñtā't ne' aetewēñ'roⁿ sā'tekaqhioⁿhi'hēⁿ tekia-
it is comprehensible the we should say it river middle of it they
- 12 tek'hēⁿ. teteia'roⁿ e'reⁿ teio'hnekēⁿhawī'toⁿ. a'se'kēⁿ ne'
two join, they two else- two it current flow, either because the
both where in an opposite course,
- 13 Oteroñtoñni'āⁿ rawē'roⁿ iā' thē'iakoroⁿhiakēñ'hāke' ne'
It Sapling he it intended not they will be greatly distressed the
- 14 oñ'kweⁿ dji' tē'iakotawēñrie' 'hāke'. To'kāⁿ othe'noⁿ ēⁿkari-
man-beings where they will keep on traveling If anything it it will
(human) about.

person would wish to descend the current, it would indeed not be a difficult matter simply to place himself in a canoe, and then, of course, to descend the current of the river; and then, if it should be necessary for him to return, he would, of course, paddle his canoe over to the other side of the river, and just as soon as he passed the division of the stream then, of course, his canoe would turn back, and he would then again be descending the current. So that is what Sapling had intended; that mankind should be thus fortunate while they were traveling about on rivers, but Tawī'skaroⁿ undid this.

Now, moreover, Tawī'skaroⁿ himself formed these uplifted mountains; these mountains that are great, and also these divers rocky cliffs—he himself made them, so that mankind who would dwell here would have cause to fear in their continual travelings.

hoñ'ni'	ẽ'ĩẽ ⁿ ·hñawẽ ⁿ ·te'	ka'hoñweĩä'ke'	ĩä'	ki''	wä'·hi'	1
cause	one stream will descend	it boat on	not,	I be- lieve,	verily	
oth'e'no ⁿ	tewẽñ'to're'	ne'	o'k'	ãioñti'tä'	ne'	2
it anything	it is difficult	the	only	one himself should embark	the	
nẽñ'	wä'·hi'	ẽ'io ⁿ ·hñawẽ ⁿ ·te'.	No'k'	to'kä'	tẽ ⁿ ·iakoto ⁿ ·hweñ'djio'se'	3
now	verily	one it current will descend,	And	if	it one will be necessary for	
ne'	aoñsãio ⁿ ·'kete'	ne'	ki''	o'k'	wä'·hi'	4
the	one should return again	the	I think	only	verily	
nĩĩe ⁿ ·ie'hoñ'ioñtie'	dji'	o'k'	nĩio'sno're'	ne'	nẽñ'	5
thither one his boat will steer	where	only	so it is rapid	the	now	
dji'	tekia'hñekäk'hẽ ⁿ	nẽñ'	ki''	o'k'	wä'·hi'	6
where	they two waters join	now,	I believe,	only	verily	
ako'hoñwe'ĩä'.	io'hñawẽ ⁿ ·to ⁿ ·hä'tie'	a're'.	Ta'.	ne'	rawe'ro ⁿ	7
one's boat,	it is going down stream	again.	So,	the	he it in- tended	
ne'	Oteroñtoñni'ä'	e'	nẽ ⁿ ·watiesẽ ⁿ ·häke'	ne'	oñ'kwe'	8
the	It Sapling	thus	some one will be con- tented	the	man-being(s) (= humans)	
kaqchio ⁿ ·häke ⁿ	dji'	tẽ ⁿ ·hakotawẽñrie'·häke'.	No'k'	ne'	Tawī'skaro ⁿ	9
it river in	where	one will be habitually traveling.	And	the	Flint (Ice, Crystal)	
sho'hetkẽ ⁿ ·to ⁿ ·	shori'·sio ⁿ ·					10
again he it spoiled,	again he it dis- arranged.					
Nẽñ'	tä'hno ⁿ	ne'	Tawī'skaro ⁿ	kã ⁿ ·i'kẽ ⁿ	ionoute ⁿ ·nio ⁿ	11
Now	and	the	Flint (Ice, Crystal)	this it is	it mountain stands- plurally	
wa'nẽ ⁿ ·so'	teiotstẽ ⁿ ·re'nio ⁿ	o'ni'	rao ⁿ ·hä'	e'	ui'hoie'·rẽ ⁿ ·	12
large (are)	it rock stands high plurally	also,	he him- self	thus	so he has done it.	
Ne'	oñ'kwe'	ẽ'ienakerenion'·häke'	ẽ ⁿ ·iakotswatanĩ'·heke'	dji'		13
The	man-being(s) (human)	they will be dwelling in diverse places	it them will keep troubling	where		
tẽ ⁿ ·iakotawẽñrie'·häke'.						14
they will be traveling about.						

Now, moreover, Sapling and also Tawĩ'skaroⁿ dwelt together in one lodge, each occupying one side of the fire opposite to that of the other. It was then, verily, usual when they two had returned to abide in the lodge, that Tawĩ'skaroⁿ kept questioning Sapling, asking him what object he feared, and what would most quickly kill him. Sapling replied: "A weed that grows in the swampy places, a sedge called 'it-cuts-a-person,' is one thing. I think, when I do think of it, that that weed struck against my body by someone would cut it. I do believe that it would cut through my body." Then Tawĩ'skaroⁿ replied, saying: "Is there no other object which gives thee fear?" Sapling, answering, said: "I usually think that the spike of a cattail flag would kill me if one should strike me on the body with it." (These two things that Sapling spoke of, his father had told him to say, when he had been at his father's lodge.)

- 1 Něñ' tāhnoⁿ ne' Oteroñtoñni'ä' no'k ho'nĩ ne' Tawĩ'skaroⁿ
Now and the It Sapling and also the Flint
(Ice, Crystal)
- 2 skanoⁿsä'ne' nĩteroⁿ, te'hotiteiēⁿhoñte' (te'hotiteiēⁿharets'toⁿ).
one it house in there they two abide, they are on opposite sides of the fire (they fire have between them.)
- 3 Ne' kã'ti' wã'hi' ě's ne' nẽñ' ieshoti'ieⁿ kanoⁿsakoⁿ
The so then verily custom- the now there again they have entered it house in
- 4 snĩ'teroⁿ nẽñ' ě's wã'hi' ne' Tawĩ'skaroⁿ rori'hwanoñtoñni'
again they now custom- verily the Flint be him questions asks
two abide arily (Ice, Crystal)
- 5 ne' Oteroñtoñni'ä', ra'toⁿ: "O' hẽ's nã'ho'tẽⁿ ne' raoⁿhã'
the It Sapling, he it says: "What custom- kind of the he him-
(is it) arily thing self
- 6 ratsa'ni'se' ne'ne' io'sno're' a'ho'rio' Wã'hẽ'roⁿ ne'
he it fears the that it is quick it him would He it said the
kill."
- 7 Oteroñtoñni'ä': "O'sã'kẽntã'ke' iotoñni' o'hoñte' iako'hre'nã's
It Sapling: "It marsh land on it grows it weed it one cuts,
(a sedge)
- 8 i'ke're' koñwã'ints ě's. Thoĩ'kẽⁿ o'hoñte' kiã'ta'ke' aĩe'ieⁿte'
I believe, they it call custom- That it is it weed my body on one it should
usually arily. strike
- 9 aoñk'hrene', tā'hnoⁿ i'ke're' iã'tuoñtiak'te' ne' kiã'ta'ke'."
it me would and I think it would break in two the my body on."
- 10 Toñtã'hẽñ'roⁿ ne' Tawĩ'skaroⁿ: "lã'-kẽⁿ othe'noⁿ ne' o'ĩã'
He spoke in reply the Flint: "Not is it anything the other
(Ice, Crystal) it is
- 11 te'shetsha'ni'se'! Toñtã'hata'ti' ne' Oteroñtoñni'ä' wã'hẽ'roⁿ:
thou it dost fear? He spoke in the It Sapling he it said:
reply
- 12 "Ono'tã' oteawẽⁿsã' ne' ě's i'ke're' aoñkeri'io' ne'ne'
"It flag its spike the custom- I think it me would the
(cattail) arily kill that
- 13 aĩoñkiēⁿte' kiã'tã'ke' (Kẽⁿi'kẽⁿ teiori'hwake' ne' dji'
one me would my body on." (This it is two matter(s) in number the where
- 14 nã'ho'tẽⁿ wã'hẽ'roⁿ ne' Oteroñtoñni'ä' ro'ni'hã' ro'hro'ri'
such kind of he it said the It Sapling his father he it him
thing has told

At that time Sapling said: "What thing then dost thou fear?" Tawiskaroⁿ said: "Yellow flint, and also the horns of a deer. I suppose, when I do think of it, that I should perhaps die at once should one strike me with either."

So after that when Sapling traveled, if he saw a stone of the yellow chert kind, he would customarily pick it up and place it high on some object, and also, if he saw a deer's horn, he would pick it up and would place it high on some object.

Then, verily, it came to pass that they two had again returned home. The height of one side of their lodge was not great, but the height of the other side was greater. Sapling occupied the side which had the greater and Tawiskaroⁿ the side which had the lesser height. Then it

ne'ne ^a	a'hēn'ro ⁿ	e'	ciā'hakwāt'ho'	dji'	thono ⁿ 'sote'	ne'	1		
the that	he should say	there	he visited there	where	there his house stands	the			
ro'ni'ḥā.)	E'tho'ne'	ne'	Oteroñtoñni'ā'	wā'hēn'ro ⁿ :	"O' kā'ti'	2			
his father.)	At that time	the	It Sapling	he it said:	"What is it so then				
ni'se'	nā'ho'tē ⁿ	setsha'ni'se'?	Wā'hēn'ro ⁿ	ne'	Tawiskaro ⁿ :	3			
the thou	kind of thing	then it fearest?"	He it said	the	Flint. (Ice, Crystal)				
"Okarakēn'rā'	onēn'ā'	no'k'	ha're'	o'skēñnoñto ⁿ '	ona'karā'	4			
"It white-grained (yellow chert)	it rock	and	again	it deer	its horn				
i'ke're'	ē ⁿ s	ne'	āion'kiē ⁿ 'te'	iaki'he'ā'te'	o ⁿ 'te."	5			
I think	custom- arily	the	one me would strike	I would die at once	perhaps."				
Ta',	e'tho'ne'	ne'	dji'	te'hotawēn'rie'	ne'	Oteroñni'ā'	to'kā'	6	
So,	at that time	the	where	he traveled	the	It Sapling	if		
wā'hatkāt'ho'	kanēn'āiē ⁿ	ne'	okarakēn'rā'	wā'trā'kwe'	ē ⁿ s	7			
he it saw	it stone lies	the	it white-grained (flint)	he it picked up	cus- tomarily				
ē'nekē ⁿ	wā'hā'rē ⁿ	no'k'	ho'nī'	ne'	o'skēñnoñto ⁿ '	ona'karā'	8		
up high	he it placed up	and	also	the	it deer	its horn			
ne'	wā'hatkāt'ho'	wā'trā'kwe'	ē'nekē ⁿ	ā'ha'rē ⁿ .	9				
the	he it saw	he it picked up	up high	he it placed up.					
Ta',	ne'	kā'ti'	wā'hi'	ne'ne'	a're'	iesho'ti'.	Ska'ti'	ne'	10
So,	the	so then	verily	the that	again	there again they are together.	One side of it	the	
dji'	rotino ⁿ 'sote'	nā'teio'nho ⁿ 'tesā'	no'k'	ne'	ska'ti'	teio'n-	11		
where	their lodge stands	its side is low	and	the	one side of it	its side			
ho ⁿ 'tes	nā'	ne''.	Dji'	kā'ti'	ne'	noñka'ti'	ne'	teio'nho ⁿ 'tes	12
is tall (high)	that one	the that.	Where	so then	the	the side of it	the	its side is tall	
e'	noñka'ti'	ne'	Oteroñtoñni'ā'	ē ⁿ s	rēn'tero ⁿ '	no'k'	ne'	13	
there	the side of it	the	It Sapling	custom- arily	he abides	and	the		
Tawiskaro ⁿ '	dji'	ne'	noñka'ti'	nā'teio'nho ⁿ 'tesā'	nā'	ne''.	14		
Flint (Ice, Crystal)	where	the	the side of it	its side is low	that one	the that.			

was that Sapling increased the intensity of the fire by putting hickory bark on it. Then, assuredly, it became a hot fire, and then, assuredly, the legs of Tawí'skaroⁿ began to chip and flake off from the intense heat of the fire. Then, of course, Tawí'skaroⁿ said: "Thou hast made too great a fire. Do thou not put another piece of bark on the fire." But Sapling nevertheless put on the fire another piece of bark, and then, of course, the fire became greater. Now the fire was indeed hot, and now, too, Tawí'skaroⁿ's whole body was now flaking off in chert chips. Now, too, he was angry, because Sapling kept putting more bark on the fire, and, besides that, his side of the lodge having only a slight height, he had only very little space in which to abide. Now he writhed in the heat; indeed, Tawí'skaroⁿ became so angry that he ran out at once, and

- 1 Nēn' wā'hi' ne' Oteroñtoñni'ā' wā'hatciēⁿhowa'nā'te'. Onēñno'-
Now verily the It Sapling he caused the fire to be great. It hickory
- 2 karā' o'hwā'teiste' ne' wā'hreñt'ho'. Nēn' wā'hi' to'kēⁿske'
it bark the he put it on the fire. Now verily truly
- 3 wā'oteiēⁿhataⁿri'hēⁿ. nēn' tā'hnoⁿ' wā'hi' toñta'sāwēⁿ ne'
it hot fire became it, now and verily there it began the
- 4 Tawí'skaroⁿ raniēñtā'ke' wā'tatoñ'kwā's ne' dji' so'tei'
Flint his leg on it flakes off iteratively the where too much
(Ice, Crystal)
- 5 wā'oteiēⁿhataⁿri'hēⁿ. Nēn' wā'hi' ne' Tawí'skaroⁿ ra'toⁿ;
it hot fire it became. Now verily the (Ice, Crystal) he it says:
- 6 "So'tei' nā'sateiēⁿhowa'nā'toⁿ. 'To'sā' o'ia' sase'hwāteistoñt'ho'.
"Too thou it fire hast caused Do not other again thou bark put on
much to be great. do it is fire.
- 7 No'k' ne' Oteroñtoñni'ā' sēⁿ'hā' o'k' ēⁿ's sa'hahwā'teistoñ'tho'.
And the It Sapling more only cus- again he bark put on
tomarily fire.
- 8 Nēn' ēⁿ's wā'hi' sēⁿ'hā' wā'katciēⁿhowa'nā'hā'. Nēn' wā'hi'
Now cus- verily more it fire became great. Now verily
tomarily
- 9 to'kēⁿske' ioteiēⁿhataⁿri'hēⁿ nēn' tā'hnoⁿ' ne' Tawí'skaroⁿ nēn'
truly it hot fire is it now and the (Ice, Crystal) now
(Ice, Crystal)
- 10 o'k' dji' ni'hāiā'tā' wā'tatoñ'kwā's ne' tawí'skarā'. Nēn' o'ni'
only where just his body it flakes off in the chert (crystal). Now also
large (is) chips
- 11 ronā'khwēñ'oⁿ. Ne' kā'ti' ne' Oteroñtoñni'ā' ne' dji' o'ia'
he has become The so then the It Sapling the where other
angry. it is
- 12 o'k' ēⁿ's sā'hate'kā'te' nēn' tā'hnoⁿ ne' dji' nā'teio'ñho'tesā'
just cus- again he it kindled now and the where its side is low
tomarily
- 13 ne' kari'hoñ'ni' niionaktā'ā' nā'' ne'' ne' Tawí'skaroⁿ dji'
the it it causes it room is small that the the Flint where
one that (Ice, Crystal)
- 14 noñkā'ti' rēñ'teroⁿ. Nēn' kī' te'hot'hēⁿtakēñ'rie'. Nēn' kī',
side of it he abides. Now, I believe, he is rolling about in Now, I think,
the heat.
- 15 wā'hi' e'' nā'honā'khwēⁿne' ne' Tawí'skaroⁿ ne' iā'hāiakēⁿtā'tei'
verily there so he became angry the (Ice, Crystal) the he went out of doors
at once

running into the marsh, he there broke stalks of the sedge called "it-cuts-a-person." Then he came thence on a run to the lodge, and then said: "Sapling, I now kill thee," and then struck him blows with the stalks he had brought back. So then they two now began to fight, the one using the stalk striking the other blows. But after a while Tawiskaroⁿ became aware that his blows against Sapling did not cut him. Whereupon he then darted out again, and then went to get this time the spike of the cattail flag. So then, as soon as he returned, he rushed at Sapling and struck him blows. Again his blows failed to cut him. Then it was that Tawiskaroⁿ fled, and then Sapling pursued him. Now, of course, they two ran. In every direction over the entire earth they two ran. So whenever Sapling saw a yellow flint stone or a deer horn on a high place he would customarily seize it suddenly, and would hit

o'sä'kēntā'ke'	nīn'hatak'he'.	e'	īā'hā'īā'ke'	ne'	īako'bre'nā's	1	
it marsh on	so there he ran,	there	there he it cut off	the	it one cuts		
o'hoñte'.	E'tho'ne'	nēn' e'	toñta'hatak'he'	dji'	rotino ⁿ 'sote'.	2	
it here	At that time	now there	again hither he ran	where	their lodge stands.		
Kawēñni'io'	e'tho'	sā'rawe'	e'tho'ne'	wā'hēñ'ro ⁿ ':	"Oteroñtoñni'ā'	3	
so soon as	there	again he arrived	at that time	he it said:	" It Sapling		
nēn' wā'kon'rio'."	Ne'	kā'ti'	wā'hoiē ⁿ 'ta'nio ⁿ '	ne'	o'hoñte' ne'	4	
now I thee kill."	The	so then	he him struck repeatedly	the	it herb the		
sha'ha'wī.	Ta'.	nēn'	wā'hī'	wā'hiateri'io'.	ne'ne' o'hoñte'	5	
again he it brought.	so,	now	verily	they two fought	the that it herb		
ne'	shā'ha'wī	ne'	wā'hoiē ⁿ 'ta'nio ⁿ '.	No'k.	ā'kare' ne'	6	
the	again he it brought	the	he him struck repeatedly.	And	after a time the		
Tawī'skaro ⁿ '	wā'hat'toke'	īā'	ne'-kē ⁿ '	teka'bre'nā's	dji'	7	
(Ice, Crystal)	he noticed it	not	the is it that	it it cuts	where		
roiē ⁿ 'tā'.	E'tho'ne'	nēn'	sā'hāiako ⁿ 'tā'tei'	ne'	noñ'wā' ne'	8	
he strikes him repeatedly.	At that time	now	again he went out suddenly	the	this time the		
onō'tā'	otcawē ⁿ 'sā'	ne'	sā'hako'ā'.	Ne'	kā'ti' nēn' dji'	9	
it flag (reed),	its spike	the	again he went after it.	The	so then now where		
sā'rawe'	o'k'	ei'hāiā'takoñta'tie'	ne'	wā'hoiē ⁿ 'ta'nio ⁿ '.	īā' ha're'	10	
again he returned	just	there his body did not stop	the	he him struck repeatedly.	Not again		
teiotoñ'o ⁿ '	ne'	a'ho'hrena'nio ⁿ 'ke'.	E'tho'ne'	ne'	Tawī'skaro ⁿ '	11	
it succeeded	the	he him could cut repeatedly.	At that time	the	Flint (Ice, Crystal)		
wā'batē'ko'.	Nēn'	ne'	Oteroñtoñni'ā'	wā'ho'sere'.	Nēn'	12	
he fled.	Now	the	It Sapling	he him pursued.	Now		
wā'hī'	wā'tiara'tāte'.	O ⁿ 'hwēñdjakwe'ko ⁿ '	nā'toñtā'hmitakhe'te'.			13	
verily	they two ran.	It earth is whole	again thence they two it overran.				
Ne'	kā'ti'	ne'	kat'ke'	ne'	Oteroñtoñni'ā'	wā'hatkāt'ho' ne'	14
The	so then	the	when over	the	It Sapling	he it saw the	

Tawī'skaroⁿ therewith. Customarily chert chips would fly when he hit him. Thus then he hit him as they went running. Whenever Sapling saw a horn or a yellow chert stone he would seize it suddenly and hit Tawī'skaroⁿ with it. Then after a while he killed him. Now, at this time, toward the west, where the earth extends thitherward, there lies athwart the view a range of large mountains that cross the whole earth. There, so it is said, his body lies extended. He fell there when he was killed. Now, besides, it is plain, when we consider in what condition the earth is, that when we look about we see that the surface is uneven, some places being high, even ranges of mountain, while some are for their part low. This was, of course, done by the two as they ran from place to place, fighting as they went. That is the reason that the surface of the earth is uneven.

- 1 okarakēn'rá' onēn'ia' ne' tēⁿ's ne' o'skēnnoitoⁿ' onā'karā'
it yellow chert it stone the or the it deer it horn
- 2 ne' ēⁿ's tā'ha'bra'kwā'te' ne' wā'ho'ieⁿ'te'. Wā'tewato'ko' ēⁿ's
the cus. he it took up at the he him hit It chipped off cus.
tomarily once (with it). tomarily
- 3 ne' tawī'skarā' ne' nēn' wā'tho'kwā'te'. E' kā'ti' nī'io't
the chert the now he hit him. There so then so it is
- 4 roīⁿ'tanioñ'ne' dji' te'hnitak'he'se'. Kat'ke' ne' a're' wā'hatkā-
he him went hitting where they two went run- When- the again he it saw
along ning about, ever
- 5 t'ho' ne' onā'karā' ne' tēⁿ's ne' okarakēn'rá' onēn'ia' tā'ha-
the it horn the or the it yellow chert it stone he it took
- 6 'bra'kwā'te' ēⁿ's ne' wā'ho'ieⁿ'te'. Ā'kare' kā'ti' nēn' iā'ho'rio'.
up at once cus. the he him hit. After a so then now there he
tomarily time him killed.
- 7 Ne' kā'ti' noñ'wā' ne' dji' iā'tewatchōt'ho's noñka'ti' iaoⁿ'hwēñ-
The so then present the where there it sets, the side of it earth
time at the west
- 8 djiōñtie' toⁿ' e' tetionontā'roⁿ'hwe' ionontowa'neⁿ' teiaoⁿ'hwēñ-
extends there there it mountain ex- it mountain it crosses
tends athwart large (is)
- 9 djiiak' toⁿ' ne'ne' iā'keⁿ' rāiā'tatā'tie'. E' noñ'we' nī'hoiā'-
world the that it is his body extends There the place his body
said along,
- 10 tienēn'oⁿ' ne' nēn' shā'ho'rio'. Nēn' tā'hnoⁿ' wē'ne' ne'
has fallen the now he killed him. Now and it is the
plain
- 11 tēⁿ'twāiā'to're'te' ne' dji' nī'io't ne' dji' ioⁿ'hwēñdjiā'te'
we it shall consider the where so it is the where it earth is pres-
ent
- 12 ēⁿ'fawatkat'ho' tekoñtti'ha'nioⁿ'. O'tiā'ke' ē'nekēⁿ' tiioⁿ'hwēñ-
we it shall see they differ among Some high it earth stands
themselves.
- 13 djiā'te'. iononta'hro'nioⁿ'. O'tiā'ke' e'tā'ke' nā' ne'. Ne'
out, it mountain is in Some low that the The
ranges, one that
- 14 wā'hī' ne' nēn' sā'te'hnitak'he'se' roñnaterio'ha'tie'se' ne' e'
verily the time they tworan about they two went about the there
fighting
- 15 nī'hotiie'roⁿ' ne' dji' tekiatoⁿ'hwēñdjiati'ha'nioⁿ'.
they two it did the where two earth differ from each
other plurally.

Now then, as it was the custom of Sapling to travel, he met a male man-being. Sapling said: "What dost thou as thou goest?" He replied, saying: "I come inspecting the earth, to see whether it is just as I put it forth." Sapling replied, saying: "Verily, indeed, this is a marvelous matter about which thou art now on thy way, for the reason that assuredly it was I, myself, who completed this earth." The other person answered and said: "Not at all; for I myself have completed this earth." Whereupon Sapling replied, saying: "Well then, if it be so, let it be made plain verily, that thou didst complete this earth." He added: "At our two backs, at a distance, there is a range of high mountains of rock which is in appearance like a wall, so perpendicular are the rocks. Hither must thou move them close to thy body. If, perhaps, thou art able to do this, it will be certain

Ne'	ká'tí	ne'	Oteroñtoñni'á	ẽ ⁿ s	ne'	djì	te'hotawẽñ'rie,	1
The	so then	the	It Sapling	custom-arily	the	where	he traveled	
e'	wá'ho'kẽ ⁿ	roñ'kwe'	Wá'hẽñ'ro ⁿ	ne'	Oteroñtoñni'á:	''O'		2
there	he him saw	he man-being (is).	He it said	the	It Sapling:	''What		
nĩ'satiere ⁿ	há'tie'?	Tá'hari-hwá'sera'ko'	ne'	sháia'tá	wá'hẽñ'ro ⁿ :			3
so thou goest about doing it?	He answered	the	he one person (the other)	he it said:				
''Sewakatkẽ ⁿ	so'há'tie'.	Katokẽ ⁿ -kẽ ⁿ	nĩ'io't	ne'	wako ⁿ hwẽñdjì-			4
''I it come again viewing.	Unchanged is it	so it is	the	I it earth have caused to be				
á'tato ⁿ .	Tá'hari-hwá'sera'ko'	ne'	Oteroñtoñni'á	wá'hẽñ'ro ⁿ :				5
extant.	He answered	the	It Sapling	he it said:				
''Lori'hwane'hra'kwá't	wá'hĩ	ne'	djì	nĩ'satiere ⁿ	há'tie'.			6
''It matter is marvelous	verily	the	where	so thou it comest doing,				
a'se'kẽ ⁿ	i'	wá'hĩ	wáks'o ⁿ	ne'	kẽ ⁿ	io ⁿ hwẽñdjia'te'.		7
because	I (it is)	verily	I have finished it	the	here it is	it earth (is) present.		
Toñta'hata'ti'	ne'	sháia'tá	wá'hẽñ'ro ⁿ :	''Iá'te ⁿ .	I'	se'		8
Thence Again he replied	the	he one person (other person)	he it said:	''Not at all.	I (it is)	indeed		
wako ⁿ hwẽñdjis'o ⁿ .	E'tho'ne'	ne'	Oteroñtoñni'á	toñta'hẽñ'ro ⁿ :				9
I it earth have finished.	At that time	the	It Sapling	again he said in reply:				
''Nĩ'hẽñ'nió.	kiá'á'sá.	katõ'kẽ ⁿ ne'	a'shĩ'kẽ ⁿ	to'kẽ ⁿ ske'	i'se'			10
''So there now,	come,	let it be shown	if it may be	truly	thou it is			
ẽ ⁿ sas'o ⁿ	ne'	kẽ ⁿ	io ⁿ hwẽñdjia'te'.	Wá'hẽñ'ro ⁿ :	''Tsoñ'ne'			11
thou it mayst have made	the	here it is	it earth is present.	He it said:	''At our two back(s)			
noñka'ti'	e'	tiionontá'tie'	otstẽñ'rá	ẽ'nekẽ ⁿ	tiio'te'	djì		12
the side of it	there	there it mountain extends along	it rock	high	there it stands out	where		
nĩ'io't	ne'	djì	tewa'so ⁿ tote'	e'	niottakwari'sio ⁿ	ne'	djì	13
so it is	the	where	it is a standing wall	thus	so it is vertical	the	where	
teiotstẽñ'ne'	Ka'ro'	te'á'tak'tá'	ẽ ⁿ teskwĩ'te'.	To'ká'	ẽ ⁿ skwe'nĩ'			14
it rock is present.	Hither	thy body beside	thou it shalt move hither.	If	thou shalt be able to do it			

that thou didst indeed complete this earth: if thou wilt only speak, telling that mountain range to move itself hither." He added: "Now do it then." Thereupon the other person said: "Thus it will, I think, come to pass." Then he called out, saying: "Come thou, yon mountain range, move thyself hither. Do thou stand beside my body." But the mountain range remained there; the mountain was still there unchanged. It did not move thence. Sapling spoke and said: "There, that is exactly what I have been saying, that thou hast not established this earth." The other person again replied, saying: "Well then, let it become evident, if it be true, that thou hast established the earth. Come then, do thou move that rock mountain hither." Sapling replied and said: "Thus then will I do." Thereupon he called out to the range of mountains. He said: "Come, move thyself hither." Then, verily, it moved itself

- 1 to'kēⁿske', ki'', wā'hi' i'se' soⁿhwēndjis'oⁿ. Ne' o'k' ne'
truly, I think, verily thou it is thou it earth hast finished. The just the
- 2 oñte'sata'ti' ne' ka'ro' aonōnt'kwī'te' ne' thoikēⁿ ionontātā'tie'."
hou shalt speak the hither it itself should move the that it is it mountain ex-
tends along."
- 3 Wā'hēn'roⁿ: "Nēn' kā'ti' E'tho'ne' wā'hi' ne' shāiā'tā'
He it said: "Now so then." At that time verily the he other per-
son (one he
body.)
- 4 wā'hēn'roⁿ: "E', ki'', nā'ia'wēⁿne'. E'tho'ne' ne' nēn'
he it said: "Thus, I think, so it will come to pass." At that time the now
- 5 iā'hata'ti' wā'hēn'roⁿ: "Hau', thoikēⁿ nisenon'tāte' ka'ro'
thither he spoke he it said: "Come, that it is there thou art a hither
standing mountain
- 6 kāsat'kwī'te'. Kiā'tāk'tā' e' te'stā'ne'. No'k' e' tiionon'tāte'
hither do thou thyself move. My body beside there do thou stand." and there there it moun-
tain stood
- 7 kato'kēⁿ ne' ni'io't ne' e' tiionon'tāte'. la' ka'ro' tetiotkwī'toⁿ.
unchanged the so it is the there there it moun- Not hither it itself has moved.
tain stood.
- 8 Nēn' wā'hi' ne' Oteroñtoñni'ā' tā'hata'ti' wā'hēn'roⁿ: "Ta',
Now verily the It sapling thence he spoke he it said. "So,
ne' wā'hi' eika'toⁿ. iā'tēⁿ se' wā'hi' i'se' tesoⁿhwēndjis'oⁿ."
the verily where I have said. Not at all in- deed verily thou (it is) thou earth hast finished."
- 10 Ne' shāiā'tā' toñta'hata'ti' wā'hēn'roⁿ: "To', kā'ti' kato'kēⁿne'
The he other person again he replied he it said: "Well, so then let it be shown
(one he body)
- 11 to'kēⁿske' kēⁿ ne' i'se' soⁿhwēndjis'oⁿ. I'se' kiā'āsā' kā'ro'
truly is it the thou thou earth hast finished. Thou come hither
- 12 kās'kwī'te' thoikēⁿ tetiotstēn're'. Toñta'hata'ti' ne' Oteroñtoñ-
hither do thou it move that it is there it has set rock(s) up. He spoke again the It sapling
- 13 ni'ā' wā'hēn'roⁿ: "E' ka'ti' nēⁿkiere'. E'tho'ne' nēn'
he it said: "Thus so then so I it shall do." At that time now
- 14 iā'hata'ti' ne' dji' tetiionontātā'tie', wā'hēn'roⁿ: "Hau', ka'ro'
thither he spoke the where there it mountain extends along, he it said: "Come, hither

thence. Close to his body, at his back, did it come to a standstill. The cliff even lightly grazed his shoulder blades. Then Sapling said: "Now turn thyself around to the opposite side and look where the range of mountains is." Whereupon he turned about and the rock struck his nose and, as to him, his nose became awry. Then at that time he spoke, saying: "Truly, indeed, thou hast established this earth here present. It was not at all I who did it. If, then, thou wilt consent to it that I may live, I will then ever continue to aid thee. I will protect at all times thy people who are to dwell on this earth." Sapling replying said: "Truly it shall thus come to pass. Mask shall mankind ever call thee, and also Grandfather."

Then, verily, during the time that Sapling was again traveling to

kasat'kwí'te'.	E'tho'ne'	ka'ro'	toñt'kwí'te'.	Rāñ'tak'tā'	ra'shoñ'-		
hither do thou thyself	At that time	hither	it itself moved.	His body beside	his		1
ne' e' wā'tka'tā'ne'	ne' dji'	ionontā'tā'tie'.	Wā'ho'so'niē ⁿ 'to'.				
back there	it stood	the where	it mountain extends along.	It his shoulder blades			2
sere'	ne' dji'	teiotstē're'.	E'tho'ne'	ne' Oteroñtoñmí'ā'			
the	where	it rock has set up.	At that time	the	It Sapling		3
wā'hēn'ro ⁿ ;	Neñ'	te'satkā'r'hate'nī'.	lā'satkā'ho'	ne' dji'			
he it said:	"Now	do thou thyself turn around.	Thither do thou look	the where			4
niionontā'tā'tie'.	E'tho'ne'	nēñ'	wā'thatakā'r'hate'nī'	tā'hno ⁿ '			
there it mountain stands up along.	At that time	now	he himself turned around	and			5
wā'tiotstēnro'jē ⁿ 'to'	ne' ra'nioñ'ke'	tā'hno ⁿ '	wā'ha'nioñsakarēn're'				
it him rock struck	the	his nose on	and	his nose became awry			6
nā'	ne'.	Tā'.	e'tho'ne'	tethota'ti'	wā'hēn'ro ⁿ ;	ia'kē ⁿ ;	
that the one	so,	at that time	thence he spoke	he it said,	it is said:		7
"To'kē ⁿ 'ske'	wā'hi'	i'se'	sā'so ⁿ '	ne' dji'	io ⁿ 'hwēñdjā'te'.	lā'	
"Truly	verily	thou it is	thou it hast finished	the where	it earth is present.	Not	8
i'	tē'kē ⁿ ;	To'kā't	kā'ti'	ē ⁿ 'sathoñ'tate'	ne'	akon'heke'	
I	it is.	If	so then	thou shalt consent	the	I should live	9
ē ⁿ koñienawa'se'heke'	kā'ti'.	Ē ⁿ tekhe'nhe'hātīē'seke'	ne'	soñkwe'tā'			
I thee will continue to aid	so then,	I them will go about protecting	the	thy people			10
ne' ē ⁿ ienakere'nioñke'	ne' dji'	io ⁿ 'hwēñdjā'te'.	Tā'hata'ti'	ne'			
the they shall dwell in groups	the where	it earth is present.	He spoke	the			11
Oteroñtoñmí'ā'	wā'hēn'ro ⁿ ;	"To'kē ⁿ 'ske'	kī'	e'	nē ⁿ īā'wē ⁿ 'ne'.		
It Sapling	he it said:	"Truly,	I think,	thus	so it will come to pass.		12
Akoñ'wā'ā'	ne' oñ'kwe'	ē ⁿ iesana'to ⁿ 'khwāke'	nēñ'	tā'hno ⁿ '			
It Mask	the	man-being (human)	they thee it will use to indicate	now	and		13
oñkwā'sot'hā'	o'ni'.						
our Grandfather	also."						14
Ne'	kā'ti'	wā'bi'	ne'	Oteroñtoñmí'ā'	ne' dji'	nā'he'	wā'thata-
The	so then	verily	the	It Sapling	the where	it lasts	he traveled
							15

inspect anew the things that he had finished on this earth, then he saw another male man-being. He addressed him, saying: "What art thou doing on thy way?" The other said: "It seemed that it became necessary for me to see thee." Sapling replied: "That is undoubtedly true." The other person answered and said: "I desire that thou shouldst consent to permit me still to live. If thou wilt then consent to what I say, I will give assistance to thee; I will watch over their bodies, and I will also give them life and support and, moreover, I will continue to defend mankind, whom thou wilt cause to dwell on this earth which thou hast completed." Replying, Sapling said: "Let me see what kind of power thou hast." Thereupon the male man-being, whose name of old is Hi'noⁿ [Thunder], started upon a run and went up into the clouds. Now, verily, rumblings were

- 1 wēn'rie' ne'ne' shotkēⁿse'hā'tie' ne' dji' ne' ho'sa'an'hoⁿ ne'
the that again he it went about the where the he them made the
viewing
- 2 dji' ioⁿhwēndjia'te' e' kā'ti' o'ia' ne' roñ'kwe' wā'ho'kēⁿ.
where it earth is present there so then other it is the he man-being he him
(18) saw.
- 3 E'tho'ne' wā'hi' ne' Oteroñtoñni'ā' wā'hēñ'roⁿ: "O'
At that time verily the It Sapling he it said: "What
is it
- 4 nisa'tierēⁿhā'tie'?" Wā'hēñ'roⁿ ne' shāia'tā': "Wā'tewakatoⁿ-
just thou art going about doing?" He it said the other person: "It me became necessary
for,
- 5 'hwēndjio' se' ki' ne' akoñ'kēⁿ," Wā'hēñ'roⁿ ne' Oteroñtoñni'ā':
think, the I thee should He it said the It Sapling:
see."
- 6 "To'kēⁿske' wā'hi'." Toñta'hata'ti' ne' shāia'tā' wā'hēñ'roⁿ:
"Truly verily." He spoke in reply the other per-
son he it said:
- 7 "I'ke're' a'sathoñ'tāte'-kēⁿ ne' ako'n'heke'. To'kā't kā'ti'
"I it desire thou shouldst con- canst the I live should. If so then
sent to it thou
- 8 sathoñ'tātoⁿ dji' nā'ho'tēⁿ ka'toⁿ ēⁿkoñie'nāwā'se'. Ēⁿkheia'-
thou it consentest where that kind of I it say I thee will aid. I their bodies
to thing
- 9 tā'nikoⁿra'rēⁿ ne' o'ni' ne' ēⁿtekhe'ne' nēñ' tā'hnoⁿ ēⁿkheia'-
will watch over the also the I them will protect now and I them will
- 10 taken'hēⁿhako' ne' oñ'kwe' nē' ēⁿsheiēñmak'eratste' ne' dji'
continue to aid the man-being the thou them wilt cause to the where
(human) dwell
- 11 ioⁿhwēndjia'te' ne' dji' wā'soⁿhwēndjis'ā'." Toñtā'hata'ti' ne'
it earth is present the where thou earth hast completed." He spoke in reply the
- 12 Oteroñtoñni'ā' wā'hēñ'roⁿ: "To', kā'ti' katkā't'ho' ne' dji'
It Sapling he it said: "Well, so then let me see it the where
- 13 nisa'shatsteⁿsero'tēⁿ?" E'tho'ne' ne' roñ'kwe'. Hi'noⁿ ni'ha-
thy kind of power?" At that time the he man-being, The such (is)
Thunder
- 14 sēñno'tēⁿ ori'hwakāioñ'ne'hā', wāthā'rā'tate' ē'nekēⁿ niia'ha're'
his name in the manner of the he ran high there he went
ancients,

heard; it thundered in the clouds, and lightnings were also emitted, and moreover many flashes shot forth, seeming as though only one from their rapidity. So then the man-being descended again where Sapling was standing, and he said: "Now assuredly thou didst see what kind of power I have." Sapling, replying, said: "It is true indeed that thou art able to do just as thou didst tell me not long ago." Then he continued: "Art thou able to cast water habitually on this earth as the summers come?" The other answered, saying: "I am able to do so." Sapling said in reply: "So then let me see how thou wilt do this." The other person replied: "Yo'; so be it." Now he again ascended on high where the clouds are present. Now then again it thundered, and besides, the lightning flashed, and the clouds

otsa'tako ^u .	Nēn'	wā'hi'	wā'tio'to ^u -hā'rere'	ne'	otsa'tako ^u .	1
it clond in.	Now	verily	it rumbled	the	it clond in	
wā'ka'we're'	ne'	o-ni'	ne'	tewēnnere'kara'hwā's.	nēn' tā'hno ^u	2
it spoke	the	also	the	it lightened (it winked),	now and	
wā'ote'seroñtie'sero ^u .		nakwā'	o'k'	sha'kā'	hā'hoñ'nī.	3
it shot strokes repeatedly,		the very	only	one it is	there it made it.	So,
e'tho'ne'	nēn'	toñta'hats'nē ^u -te'	ne'	roñ'kwe'.	e' sa'rawe'	4
at that time	now	he again came down	the	he man-being, there	again he where	
noñ'we'	ne'	Oteroñtoñni'ā'	nī'rate'.	nēn'	tā'hno ^u	5
place	the	It sapling	just he stands,	now and	he it said	
"Nēn'	wā'hi'	wā'satkāt'ho'	dji'	niwake'shat-st ^u -sero'tē ^u ."		6
"Now	verily	thou it didst see	where	such my kind of power is."		
Toñta'hata'ti'	ne'	Oteroñtoñni'ā'	wā'hēñ'ro ^u ;	"To'kē'ske'	wā'hi'	7
He spoke in reply	the	It Sapling	he it said:	"Truly	verily	
sakwe'nio ^u .	ne'	e'	nē ^u -siere'	ne'	dji'	8
thou art able to	the	thus	so thou wilt	the	where	
do it			do it		that kind of thing	thou me didst tell
ne'	o ^u -wā'teī.	No'k'	ioñsā'hēñ'ro ^u ;	"Sakwe'nio ^u -kē ^u .	ne'	9
the	not long ago,	And	further he it said	Thou art able	is it	
	just now			to do it	the	
e ^u -sa'hnekoñtie'seke'	ne'	dji'	io ^u -hwēñdjia'te'	ne'	dji'	10
thou shalt end water	the	where	it earth is present	the	where	
habitually						
wakē ^u -nhate'nio ^u ?	Toñta'hata'ti'	ne'	shāia'tā'	wā'hēñ'ro ^u ;		11
it summer is present	He spoke in reply	he	other person	he it said		
plurally"						
"Wakkwe'nio ^u ."	Toñta'hēñ'ro ^u	ne'	Oteroñtoñni'ā':	"To'		12
"I it am able to do."	He said in reply	the	It sapling	"Well		
kā'ti'	katkāt'ho'	dji'	nē ^u -siere'."	Toñta'hata'ti'	ne'	13
so then	let me see it	where	so thou it wilt	He spoke in reply	the	
			do."		one he par son is	
wā'hēñ'ro ^u ;	"Io'."	E'tho'ne'	nēn'	e'neke ^u	nioñsa'ro'	14
he it said	so he it."	At that time	now	high	there again he went	where
noñ'we'	tiioñsa'tāre'.	Nēn'	a're'	wā'hi'	saka'we're'	15
the place	there it clond is present.	Now	again	verily	again it spoke	now

became thick, and besides this they became black. Then it came forward, from the sea did it come over the dry land, raining as it came. It was marvelous as it came along. Then of course the rain passed. Then he again returned to the place where Sapling was moving about. So then Sapling spoke to him, saying: "What thou art able to do is satisfactory. So it will indeed come to pass. It shall follow closely the course pointed out in thy request. So now, indeed, it will be thy duty to travel continually, for it was thou thyself that requested this. Do thou not then ever fail to do thy duty. Thou must, of course, ever be vigilant; if at whatever time it be there come dangers to the lives of men because great serpents move from place to place in the depths of this earth and also in the sea; if it come to

- 1 tā'hno'' tewēnere'kara'hwā's nēn' tā'hno'' wākēⁿtsatātēⁿs' hā'ne'
and it lightened (it winks) now and it cloud became thick
- 2 nēn' tā'hno'' wāk'hoñ'tē'ne'. E'tho'ne' nēn' toñ'tēñ'ti'
now and it black became. At that time now thence it started
- 3 kaniatara'ke' takāiēⁿta'kwe' oⁿhwēñdjathēñ'ke' noñta'we' iokēñmo-
it lake on it entered thereby it dry land on thence it came it moved
- 4 roⁿ'hā'tie'. Ione'hrakwā'toⁿ'hā'tie'. Ne' kā'ti' wā'hi' ēⁿtkēñno-
raining along. It goes along marvelously. The so then verily it
- 5 ra'sero'hetste'. E'tho'ne' nēn' e' sa'rawe' dji' noñ'we'
rain passed. At that time now there again he arrived where the place
- 6 ni're'se' ne' Oteroñtoñni'ā'. Ta'. e'tho'ne' ne' Oteroñtoñni'ā'
he is going the It sapling. So, at that time the It sapling
- 7 tethota'ti' hawēñ': ''Tkāie'ri' no' dji' ni'io't ne' dji'
thence again he spoke he it said ''It is proper the where so it is the where
- 8 sakwe'niōⁿ. E' kī' nēⁿia'wēⁿne' ēⁿtioianeⁿ'hāwe' ne' dji'
thou art able to do it. There I think so it will happen it manner will follow of it the where
- 9 ni'io't ne' dji' wā'serihwanōñ'toⁿ. Nēn' kā'ti' wā'hi' e'
so it is the where thou matter hast requested. Now so then verily thus
- 10 ni'se' nēⁿio'toⁿ dji' tēⁿsatawēñrie' hāke'. a'se'kēⁿ' i'se' wā'hi'
the thou so it will be come where thou shalt keep traveling about, because thou verily
- 11 e' ni'io't dji' wā'serihwanōñ'toⁿ. To'sā' kā'ti' noñwēñ'toⁿ.
thus so it is where thou matter hast requested. Do not so then ever
- 12 kasā'serēñ'no'te'. Eⁿ'se'nikoⁿ'ra'ake' wā'hi' to'kā' kat'ke'
thou be remiss Thou it shalt watch ever verily if some-time
- 13 teioterieⁿthā'ra'tā'ne' ne' oñ'kwe' dji' iako'n'he'. a'se'kēⁿ'
it is mind-entangling the man-beings (human) where they are living, because
- 14 teionatawēñ'rie' oñiare'ko'wā' onā'koⁿ ne' dji' ioⁿhwēñdjia'te'
they do travel it great serpent inside the where it earth is present
- 15 no'kⁿ ho'ni' ne' kaniatara'koⁿ. Ne' wā'hi' ne' to'kā't kat'ke'.
and also the it sea in The verily the if some-time

pass that at some time these great serpents desire to seize people as they severally travel from place to place, thou must at once kill such serpents, and when thou killest them, they will be that on which thou shalt feed. Other animals also, equal in *otkon* *orenda* [malefic magic power]^a to these, all such shall fare like them. Thou wilt ever have these to watch—have these as thy adversaries. Now then, of course, I have finished this matter. Now then such is the office thou hast assumed. Mankind will name thee “Our Grandfather-whose-voice-is-customarily-uttered-in-divers-places.” Then, indeed, they two parted company. There the legend ends.

ne'	o'niare'ko'wā'	ẽ"we're'	ẽ"iakoie'nā'	ne'	oñ'kwe'ho'ko"	ne'	1
the	it serpent great	it it will desire it	it one will seize	the	people	the	
dji'	tẽ"akotawẽrie'hake'	i'se'	iokoñtã'tie'	ẽ"seri'io',	no'k'	ne	2
where	they will keep traveling about	thou	it follows at once	thou it shalt and the	kill,		
nẽñ'	ẽ"seri'io' ne''	i'se'	ẽ"son'he'kwẽ"i'hake'.	Tekoñtiã'tate'niõ"			3
now	thou it shalt kill	that our it is	thou shalt continue to live thereby.	They (i. e., bodies have sex-ually different			
o'ni'	ne'ne'	shã'teioñnat'ko"se"	akwe'ko"	ki'	shã'tẽ"io'to"i'hake'.		4
also	the that	equally they are <i>otkon</i>	it all	I think	alike so it shall continue to be.		
I'se'	nã'	ne''	ẽ"sateri'hwaicẽni'hake'	ne'	tẽ"sewa'hniõ'take'.		5
Thou	the that one	thou thy task shalt have it habitually		the	ye shall be adversaries habitually.		
Nẽñ'	kã'ti'	wã'hĩ'	wã'keri'hõ'kte"	Nẽñ'	kã'ti'	ni'se'	6
Now	so then	verily	I matter have ended.	Now	so then	the thou thus	
ni'io'ti	dji'	wã'sateri'hoñ'te"	Ne'	oñ'kwe'	ẽ"iesanã'to"i'khwake'		7
so it is	where	thou it duty art charged with.	The	man-being human	they shall continue to name thee		
ne'	"Raksot'hã'	ne'	Rawẽñnota'tie'se'."				8
the	"He my grand-father is	the	His voice goes about sounding.				
E'tho'ne'	wã'hĩ'	nẽñ'	toñ'sakiatekhã'si'.				9
At that time	verily	now	they two separated				
E'tho'	nika'kares.						10
There	so it legend is long.						

^a See p. 224 and *Orenda* and a Definition of Religion, by J. N. B. Hewitt, *Am. Anthropologist* (N. S.), vol. 4, p. 33, 1902.



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ROBERT DAVID GADJI-NONDA'HE'N, A CAYUGA CHIEF, CANADA



WILLIAM SANDY,
WILLIAM HENRY FISHCARRIER,

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